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No. 70.—October, 1837.

I.—*Extracts from the MOHIT (the Ocean), a Turkish work on Navigation in the Indian Seas. Translated and Communicated by JOSEPH VON HAMMER, Baron PURGSTALL, Aulic Counsellor, and Prof. Orient. Lang. at Vienna, Hon. Memb. As. Soc. &c. &c.*

[Continued from Vol. V. p. 468.]

TENTH CHAPTER*.

I. *Of certain truths founded on reason and experience; and of hurricanes (Tufán, τυφων).*

Be it known that the science of navigation is founded on reason and experience; every thing which agrees with both is certain; if you ask which certitude is greater, that of reason or that of experience, we answer that this is sometimes the case with reason and sometimes with experience; the *dair*¹ that is to say the courses² and monsoons are more known by experience; but the knowledge of the celestial signs, the arithmetic rules, the *ighzúr*³, and *irqáq*⁴, that is to say, the knowledge whether you must keep the sea or steer towards the land, and what belongs to it, is all dependent on reasoning; again the measures and distances are all founded on experience and on reason conjointly; but the calculated courses⁵, or rather the regulated tracks⁶

طرق معدودة⁶ مجاري محسوبة⁵ ارقاق⁴ اغزار³ طرق² دیر (written) دایر¹

* We have endeavoured as before to meet the illustrious translator's object in favoring us with the continuation of this curious work, by tracing out the places alluded to, and affording such other illustrations as our position in India permits. A copy of the last edition of HORSBURGH containing the latest labors of our Indian marine surveyors, for which we are indebted to Mr. GREENLAW, has been of much use. Most of the native names on the coasts of Arabia, &c. are carefully noted by the Bombay officers.—ED.

are taken from the usual voyages of the ports, that is to say, the results of calculations and distances are the foundations⁷; if the foundations be certain the results are also certain, and if the foundations are false the results be the same. Be it known to you that you must get the knowledge of each place from its inhabitants, which is more certain than the knowledge acquired from strangers, but if the last be men of experience and seafaring people, consult and consider also their information; if the knowledge of the inhabitants be small, and that of the others is well ascertained, the latter is of course more to be relied on.

Of accidents to be taken care of, and of hurricanes⁸.

The masters of the Indian seas count ten things to be guarded against⁹.

1. Be on your guard against seeing *Socotora* at the end of the monsoon, because in that is much fear¹⁰.

2. Be on your guard against seeing *Ghubbei' benna*^{11*} on the 130th day of the Yazdajirdian year, answering to the 360 of the Julálian, (6th March)†; be also on your guard against seeing *Ghubbei Hálole*¹² which is on the south side of *Háfá*¹³†.

3. Against seeing *Fartak*¹⁴§ on the 130th day of the Yazdajird. year = 360 Julál. (6th March) if you sail for Yamen; because in some places the Indian flood is very strong, particularly with a northerly wind. Be it known to you that on the 110th day of the Yazdj. year = 340 Jul. (14th Feb.) *Fartak* remains on the north.

4. From the 10th of the Yazdj. year (7th Nov.) up to the 80th (15th Jan.) that is to say, from the 240₀ to the 310 Jul. not to fall

غبه بده¹¹ زیاد خوفادر¹⁰ محزورات⁹ طوفان⁸ امهات⁷
فرتك¹⁴ حافو¹³ غبه هالوله¹²

* Quere *Ghabbai-tln* of the 21st voyage from *Diu* to *Maskát*: see vol. V. p. 462, supposed to be near Cape Isolette; *Ghabba* may mean a round or hollow place as a *golph* or *cove*; *Kubha* or *Gubbha* of the Páli or Sindhu?—Ed.

† We have added the English dates adapted to the author's period (1553) making the Yazdajirdian year commence on the 28th Oct. and the Julálian on the 11th March. To adapt the observations to the present date, 10 days more should be added.—Ed.

‡ *Ras Hafoon* or *Cape Orfric* of *HORSBURGH*, on the *African* coast, lat. 10° 22', long. 51° 16' south of *Guardafui*; "between *Ras Mabber* and this cape lies a deep circular rock-bound bay (doubtless the one here pointed out as *Halula*) in which some of the Egyptian expedition were lost.—*India Directory*, I. 258.—Ed.

§ *Cape Fartash* of the maps, N. E. of *Kisseen* on the south coast of Arabia. One Arabian whom we consulted, doubted whether the meaning was not rather that the hatches, (in Hindi *phatta* or *phatak* or gate) should be closely shut as the sea ran very high at that season.—Ed.

towards the south, particularly with great ships and if you are sailing for *Maskát* and *Hormúz*.

5. If on the days on which the wind is blowing at *kawas*¹⁵* the cape *Yabas*¹⁶ and cape *Sárek*¹⁷ are at hand†, guard against passing to the Arabic coast because it is impossible to make after it any other land but the coast of *Mekrán*.

6. If you wish to reach *Malacca* guard against seeing *Jámas feleh*¹⁸ because the mountains *Jebál Lámeri*¹⁹‡ advance into the sea, and the flood is there very strong.

7. Be on your guard against seeing on the 90th (25th Jan.) or 200th (15th May) day of the Yazd. 55 or 65 Jul. year from *Gujerát*, *Furmián*²⁰ and its districts exist *Somenát* and *Gúlinár*²¹§; in seeing the last there is no harm.

8. Be on your guard against being neglectful during the course in the sea of *Kolzum*||, that is to say, in the Arabic gulph, which is that of *Hejáz* and *Jedda*, because the two shores are very near.

9. Be on your guard against neglect in vicinity of the shore; generally you must be on your guard against seeing coasts of any description.

10. Take care to muster on each voyage all your instruments and stores, be it masts, rudders, yards: if the wind be strong shorten your sails, particularly at night, if the sky be clouded, windy, rainy; be on your guard against incurring damage.

Besides these ten *Mahzúrát*²², that is, things to be guarded against or to be taken care of, there are also some others which seafaring people must pay attention to. First the circle of the constellation ²³*Nejam ez-zaují*, which the Indians call, the constellation of the *Jogni*, and which by the astronomers of *India*, *China*, *Turkistán* and *Kiptshak* is

جامس فله ¹⁸ راس سارق ¹⁷ راس يديس ¹⁶ كوس ¹⁵
 نجم الزوجي ²³ مـنـزـورـات ²² كواي فار ²¹ فورميان ²⁰ جبال لامري ¹⁹

* By *kawas* or *kaus*, is generally understood south, perhaps the south-west monsoon.—ED.

† *Rasul yabas* is one of the projecting headlands south of *Rás ul had*, whence the monsoon would easily take a vessel across to the *Mukrán* coast. It is called *Jibsh* in HORSBURGH (I. 314). *Rasul Sárek* is perhaps another of the promontories here—the nearest in name is *Ras ul Sair* farther down the coast near *Djobar*.

‡ *Jámas, feleh* must be the *Pulo Anzas* or *Mudancoos* of HORSBURGH, two islands lying on the verge of a shoal dangerous of approach on the *Malacca* coast, where *Pulo Loomant* (the *Lameri* of our author) stretches out beneath *Parcelar* hill. The set of the flood tide here is particularly noticed by the Indian marine surveyors.—*Directory*, II. 226.

§ *Meeánee*, *Somnáth* and *Koureenar* (or *Girnar* ?) of the maps.

|| *Kulzum* signifies the great ocean, but it is applied here to the Red Sea.

called that of the eight stars. They fancy it to be like a drunken camel which is roaming every day in a different direction. For example, on the 1, 11, and 21 of the Turkish month it appears in the east; on the 2, 12, and 22 between east and south in the point of compass which the Turkish mariners call *Kashishlama*²⁴ (S. E.); on the 3, 13, 23, it is seen on the south; on the 4, 14, 24, on the point *Lados*²⁵ S. W.; on the 5, 15, 25, it is seen on the west; on the 6, 16, 26 between west and north, on the point of compass called *Karayal*²⁶ N. W.; on the 7, 17, 27, it is seen on the north; on the 8, 18, 28 between north and east on the point of the compass called *Boreas*²⁷ N. E.; on the 9, 19, 29 it is underneath the earth; on the 10, 20, 30, above it. It should be remembered that the beginning of the Turkish month is not from the sight of the crescent, but from the meeting of sun and moon (or true conjunction) which happens sometimes one and sometimes two days before the first of the Arabic month (the beginning of which is calculated from the sight of the new moon): if you know this take care not to undertake a voyage on that very same day of the conjunction of sun and moon; the masters of the Indian seas are particularly careful about it.

Of the circle of the men of the mystic world^{28*}.

SHEKH MOHIYUDDI'N UL-ARABI' has fixed the places in which the men of the mystic world are to be found on each day of the month;

رجال غائب²⁸ بورياس²⁷ قرلايل²⁶ لدوس²⁵ كشمسه²⁴

* It might be supposed that the two separate superstitions described by SIDI ALI were merely different versions of the same story; for the Indian *yoginī* योगिनी, or wandering fairy which he states to be the same as the *najm u'zajt* or circle of the constellations, is by all other authors identified with the *rijāl ul ghaeb* or invisible beings. The positions of the *yoginī* however correspond only with the latter; and I am assured by a Persian friend that the Turkish 'starry circle,' called also *sakés yaldaz* is quite distinct from the other: he points it out in the constellation of Cassiopeia, to one of the stars of which he gives the name of *nágeh* or camel. (See Obs. on Arabic Compass, vol. V. p. 792.)

This constellation being situated as near the pole as *Ursa major* will be seen, in northern latitudes, like the latter performing a complete circuit round the pole; whence probably has arisen the fable of both their wanderings, but though the circuit will be repeated in 24 hours nearly, it can have no reference whatever to the moon's revolutions.

In Dr. HERKLOT'S *Qanoon-e-Islám*, page 395, will be found a full explanation with diagrams of the mode of finding the lucky and unlucky aspects as practised by the Musalmáns, who merely regard the *day* of the new moon, not the exact time of conjunction, and have further adopted a fixed scale of positions for the days of the week. But to exhibit the orthodox version

viz. on the 7, 14, 22, 29, they are in the east; on the 4, 12, 19, 27, in the west; on the 3, 15, 23, 30, they dwell in the north; on the 8, 11, 18, 25, they stay to the south; on the 6, 21, 28, between north and east (N. E.); on the 4, 5, 13, 20, between north and west (N. W.); on the 2, 10, 17, 25, between south and west (S. W.); on the 7, 16, 24, between south and east (S. E.) This being known you must not steer in that direction, and if you engage at sea for battle you must be backed by the men of the mystic world; take care not to fight in a direction against them: and perform, with the face turned towards them, the following prayer:

“ Greeting to you, O men of the mystic world; O holy spirits; O ye selected ones¹; O ye liberal ones²; O ye vigilant ones³; O ye wanton ones⁴; O ye pale ones⁵; O ye insurers⁶; O you pole⁷; O ye singular ones⁸; O ye guardians⁹; O you who are the best of God’s creatures, aid

امنا ° افراد ° قطب ° امان ° اوتاد ° بد ° رقباء ° نجباء ° نقباء °

according to the Hindus I have extracted, from an astronomical work called the *समयप्रदीप samaya-pradipa*, by HARIHAR A’CHA’RYA, the following account of the stations occupied by the *yogini* at different times.

पूर्वे चन्द्र नवाङ्किते ऋतवहे रामः स्मरारिर्धर्मं पञ्चम्या सहित स्वधो दशतिथि
नैऋत्यके द्वादशी वेदस्यापि जनाधिपे भुवनषट् वायौतथा पूर्णिमा पद्माब्जाच
धनाधिपे ऽचि दशमी दर्शाष्टकौशङ्करे ॥

योगिनो वामतः पश्चात् गच्छतः शुभकारिणी ।

दक्षिणे पुरतोवापिनशुभेति विदुर्बुध्याः ॥

1 9 3 11 5 13
Purvve chandra navānkite hutavahe rāma: smarārīr yamē pañchamyā sahītra
12 4 14 6
yodasatithir nairrītyakē dvādasī vedasyāpi jalātilhipe bhuvana ṣaṭ vāyau tathā
15 7 2 10 30 8
purnimā shashthīākhya cha dhanādhipē akshī dasamī darsāṣṭakausankarē.

Yogini vāmatāk paschāt gachchhataḥ subhakarīni,

Dakshīṇē puratovāpi nasubhetī vidur budhā.

“ (The *yogini*) remains in the east on the 1st and 9th *tithi* or lunar days (of each *paksha* or semilunation) : in the south-east (*agni*) on the 3rd and 11th : in the south (*yama*) on the 5th and 13th; in the south-west (*alakhī*) on the 4th and 12th : in the west (*jaladhīpa*) on the 6th and 14th : in the north-west (*vayu*) on the 7th and 15th : in the north (*kurera*) the 2nd and 10th : and in the north-east (*Isāna*) on the 8th and 30th *tithis*.

“ Whoever goes on a journey does well to keep the *yogini* on his left or behind him. To place it in the south or in front when going, is accounted unlucky by the pandits.”

HUNTER’S *Hiadustāni* dictionary informs us in addition to the above, that his (or her) influence is exercised especially during the 9 *gharis*, (or 3 hours 36 minutes) at the close of each *tithi* or lunar day, which latter is reckoned not like the civil day but as a thirtieth part of the actual lunation, so as to make it a

me by your aid ; pity me by your pity ; help me with your help ; look on me with your look ; obtain for me my wishes and purposes ; provide for my wants : facilitate my petitions with God in truth, and with man in appearance, by the grace of the lord of apostles, and the favour of the pious Mohammed on whom be peace in this world and in the next." Some say that this prayer is to be repeated 366 times.

Besides this you must take care not to navigate on the unfortunate days of the year which are the 12 of *Moharrem*, 10 of *Safer*, 4 of *Rabi-ul-awal*, 28 of *Rabi-us-sáni*, 26 of *Jamázi-ul-awal*, 12 of *Jamázi-sáni*, 12 of *Rajjab*, 26 of *Shaabán*, 24 of *Ramadhán*, 8 of *Shawwál*, 18 of *Zilkaada*, 8 of *Zilhija*, and the last Wednesday of the year, called the sharp Wednesday*.

Take also particular care not to navigate when the moon is in the *Scorpion*, and in the burnt days¹⁰, that is to say, when the moon is in the constellation of *Libra* from the 19th degree of it till to the fourth of *Scorpion* ; but if the moon be actually in the constellation of *Scorpion* the evils attending it belong but to journeys on land ; and this time is, on the contrary, a blessed one for voyages at sea. This is written in the ephemerides of Arabic astronomers ; they have fixed for each of the seven planets a day and a night of the week ; for the sun, *Sunday* ; for the moon, *Monday* ; for Mars, *Tuesday* ; for Mercury, *Wednesday* ; for Jupiter, *Thursday* ; for Venus, *Friday* ; for Saturn, *Saturday*. As to the nights they are under the influence of planets as follows : the night

ایام محترقه¹⁰

work of some calculation to discover the precise position at any given period. The Hindus still put implicit faith in these astrological absurdities, and the Musalmáns still imitate them in commencing no great undertaking without previous determination of an auspicious moment.—ED.

The best account (however imperfect) hitherto given by European travellers of the *men* of the mystic world is in Mr. LANE's most excellent work on the manners and customs of the modern Egyptians.—H.

* The greatest possible latitude prevails as to these evil days, HERKLOT says on one authority, that there are 7 in each month, again on another, that there are two, but neither agreeing with these enumerated by SIDI. The *Ajáib ul Makhhlukát* contains another list of fortunate days, giving all but unlucky Wednesday (which HERKLOTS however deems lucky) credit for some good quality—Friday, for cutting nails ; Saturday, because any thing born on it will outlive a week ; Sunday, because creation commenced thereon ; Monday for journeys ; Tuesday, for bathing and shaving ;—Thursday for undertakings ;—but Wednesday, black Wednesday, is fit for nothing but taking medicine ! The last Wednesday of *Safar* called *ákhiri chárshamba* is esteemed the most unlucky of days in the year.

Of the months, according to the same authority the following months only are unlucky, *Safar* and *Rabi-us-sáni*, all the rest are fortunate, *Rajab* and *Ranzán* being particularly so.—ED.

of Sunday belongs to *Mercury*, that of Monday to *Jupiter*, that of Tuesday to *Venus*, that of Wednesday, to *Saturnus*, that of Thursday to *Sol*, that of Friday to *Luna*, that of Saturday to *Mars*. They have divided each day and night into twelve hours, and given to each of them a planet. To find the names of these you must take the final letters of them, and the initials of the days and hours beginning with Sunday, and with the night of Sunday.

For example, you add to the letter¹¹ (*surkh-dehal*) intended for the days ; those of (*dehal-surkh*)¹² intended for the nights : that is to say, the first hour of Sunday belongs to Sol, the second to Venus, the third to Mercury, the fourth to Luna, the fifth to Saturn, the sixth to Jupiter, the seventh to Mars, the eighth to Sol, the ninth to Venus, the tenth to Mercury, the eleventh to Luna, the twelfth to Saturnus. The first hour of the night of Sunday belongs to Mercury, the second to Luna, the third to Saturnus, the fourth to Jupiter, the fifth to Mars, the sixth to Sol, the seventh to Venus, the eighth to Mercury, the ninth to Luna, the tenth to Saturnus, the eleventh to Jupiter, the twelfth to Mars ; the hours of the other days are to be made out in the same way. As soon as you know the planet of the hour, you know also in what hours you may put to sea, and in which not. By no means in the hour of Saturnus which is unfortunate, but by all means in that of Jupiter, which is fortunate ; not in those of Mars and Sol but in those of Luna and Venus and Mercury.

Some men of talent have comprised the rules of the days of the week, on which navigation is to be undertaken in the following Persian verses :

سوی مشرق دوشنبه نروی ای برادر من به
 آنکه از مغرب آورد کینه روز یکشنبه است و آذینه
 روز سه‌شنبه و چهار بقال نروی زنه‌ار شمال
 پنج‌شنبه چو سر بر آرد خور رفت خود جانب جنوب مبر

“ On *Saturday* and *Monday* not to sail,
 O brother, to the East is sure the best.
Sunday and *Friday*, are the day which bring,
 Resentful, many evils from the west.
 On *Tuesday* and on *Wednesday*, to the north.
 Don't go ; take care, it is of no avail ;
 And on a *Thursday* when the sun is rising,
 T'wards the south, I beg you'll never sail.”

It has been already mentioned that the tract of sky which is between the point of sunrise and north is called *East*, that between

¹¹ دیهل سرخ ¹² سرخ دیهل

the point of sunset and south is called *West*, that between the point of east and west is called *North*, and on the opposite side *South*. Consider all this when you undertake a voyage ; when, please God, he will make every thing easy to you and your voyage shall be attended with much profit.

Be it known to you that the most dangerous *Tufáns* or storms in India are five. The first begins in India on the 310th day of the Yazdajirdian year,—175th Jul. (1st Sept.) which is called the rein of the elephant. The second is that of *Ohaimer*¹³ on the shore of *Ahkáf* from the district of *Madaraka*^{14*} reaching to *Sheher*¹⁵, and in some parts to *Aden* ; it sets in on the 315th day of the Yazd. = 215 Jul. year (6th Sept.) ; in some years earlier, in some years later.

The third is called that of the forty (*Erbaain*), in the sea of *Hormúz*, it begins on the 50th day of the Yazdajird. year = the 280 Julál. (15th Dec.)

The Fourth that of the girls (*Benát*), known by the name of *winterly wind*¹⁶ ; it sets in from the very place of the *Binát-ul-naash*¹⁷ (the three stars of *Ursa*), and extends nearly to *Aden* over the whole Arabian continent ; in some years it does not reach *Aden* : it begins on the 50th day of the Yazdj. year, (15th Dec.) and ends on the new year's day, that is to say, from the 280th to 330th day of the Julálian year, (5th Feb.)

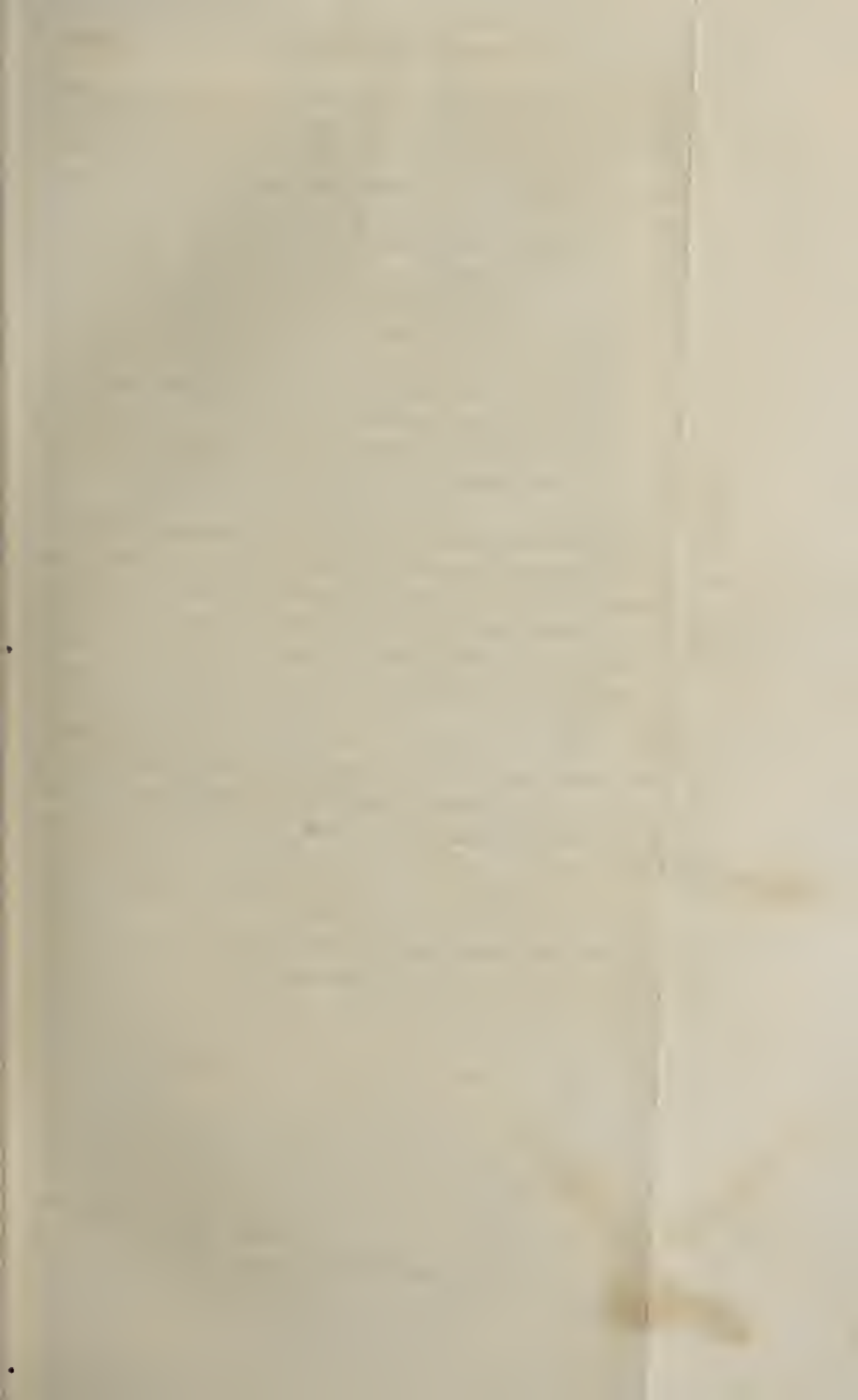
The fifth is that of the ninety (*Tisain*), in the Indian seas ; it sets some years earlier and some years later in ; this *Tufán* extends also to the continent of *Ahkáf* where it comes from *Barr mo*¹⁸, that is to say, from the shore, the people of *Mahr*¹⁹ call it *Shallit*²⁰, and the sea is under the wind ; it lasts till to the 190th day of the Yazdajirdian year = the 55th of the Julálian, (4th May :) this is the strongest of all, and extends, if powerful, over the whole world.

Finished, by the providence of God the omniscient, in the town of *Ahmedábád* the capital of *Gujurdát*, in the last days of Moharram 962 (end of December 1554) of the Hejra. Written in the last days of *Rabi-ul-awal* 966, (end of December 1558,) in the town of *Amid*.

برمل¹⁸ بنات الزعاش¹⁷ ریح مشتتا¹⁶ شهر¹⁵ مدرکه¹⁴ اوحیمر¹²
شای²⁰ مهر¹⁹

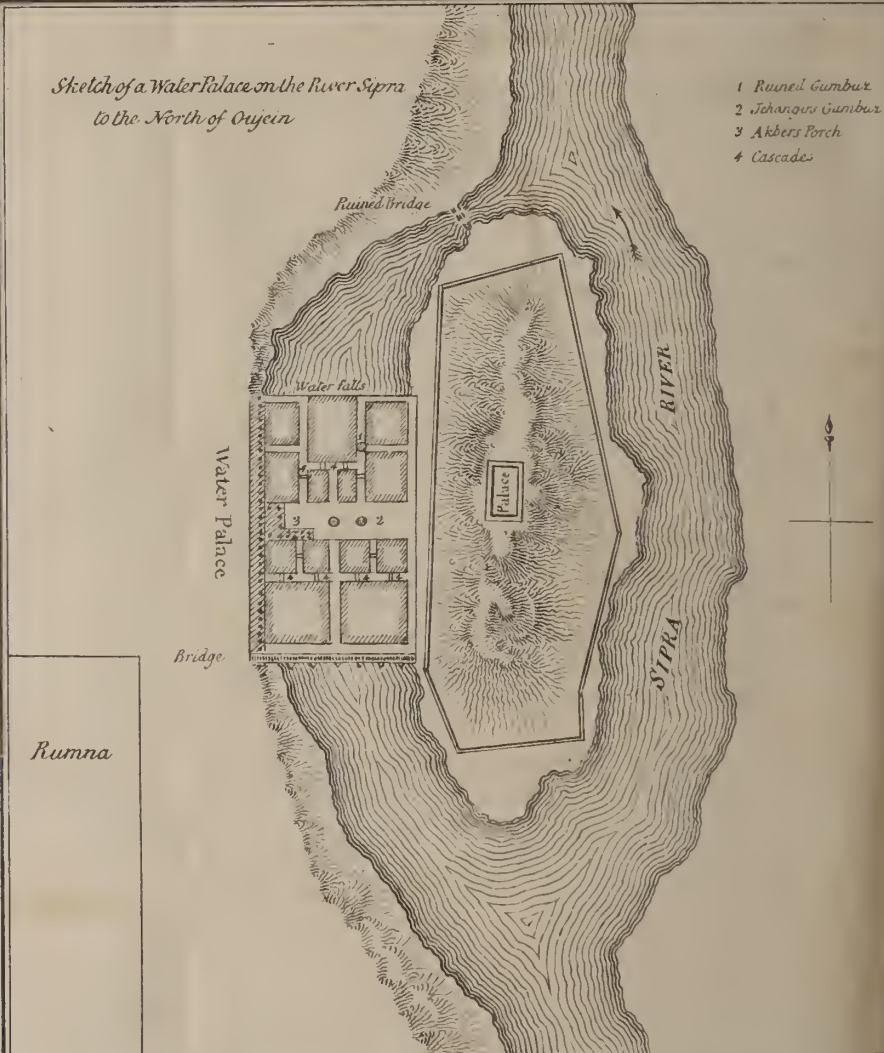
* *Ras Madraka* is, I find by HORSBURGH, Cape Isolette, which I before supposed to be *Ghaibba-i-tin* : the latter may be the rocky bay near it.—ED.

† *Mahrastra* and *Chola* of the west coast, or more probably *Marava* and *Chola* which with *Karnata* were the most influential states of the peninsula until the 16th century, when they succumbed to the *Vijyanagar* princes.—ED.



*Sketch of a Water Palace on the River Sipra
to the North of Oujein*

- 1 Ruined Gumbuz
- 2 Jehangir's Gumbuz
- 3 Akber's Porch
- 4 Cascade



- 1 Kalya Doh
- 2 Byroogurth
- 3 Mungleswar
- 4 Dunsmedh Ghat
- 5 Unk Pil
- 6 Rana Khan's Garden
- 7 Raja Bhuler's Cave

II.—Observations upon the past and present condition of Oujein or Ujjayani. By Lieutenant EDWARD CONOLLY, 6th Light Cavalry.

Having lately had an opportunity of paying a visit to this ancient city, where I endeavoured, as far as a few days would allow, to explore the various buildings and temples within its precincts, collecting specimens, papers, antique coins, and inquiring into points of history and superstition, it has occurred to me that I may be able to add something to the hitherto meagre and faulty descriptions published of this celebrated place.

European visitors to Oujein generally first hasten to the water-palace. In my survey of the town and its environs therefore this will be a convenient spot from which to begin my observations*.

Five miles north of the city, the *Sipra* running due north separates into two channels, and surrounds an oval-shaped rocky eminence of about five or six hundred yards in circumference. The island thus formed, which a now dilapidated wall encloses, is crowned with a clumsy, rudely fashioned palace, the architect of which preferred solidity to elegance; for the rough blocks of trap composing the walls have no carving or ornament save where some isolated stone shews, by its sculptured figures, that it once adorned a more ancient edifice†.

Two solid bridges, at either extremity of the island connect it with the left bank of the river. The one to the north where the bed of the stream is more narrow and the rush of the water more violent, has with the exception of one or two tottering arches been swept away. The other seems to defy time and the elements. From this last the water works commence. The floor of every arch has been faced with masonry and a narrow canal, cut into the centre of each, alone affords a passage for the water in the dry weather. The bed of the left stream (its whole breadth) for more than a hundred yards to the north of the bridge, has been similarly levelled and chunamed. The water, stealing gently through narrow and sometimes fancifully shaped conduits, feeds in its course numerous square tanks, shivers over carved purdahs a yard high, and at length united in a larger reservoir, tum-

* HUNTER notices this place, As. Res. vol. VI. FORBES devotes a few lines to it. Sir W. MALET published a paper upon *Katiya deh* in the Oriental Repository, a work I have not been able to procure.

† For the palace see HUNTER;—a few of the doorways and cornices are however faced with less common material. I noticed a reddish-brown porphyry, (Spec. 1.) a yellowish-brown porphyritic sandstone, (Spec. 2.) a spotted do. (Spec. 3.,) and a handsome red stone, old red sandstone, (Spec. 4.,) all these I was told are from *Rampoora*. (The numbers refer to specimens forwarded.)

bles with a fall of perhaps 20 feet, over a perpendicular wall of masonry, into its natural bed. Pucka walks separate the tanks from each other, and in the centre, one broader than the rest cuts across from bank to bank, dividing as it were the works into two squares. The right bank (of the left stream) by a singular neglect and want of taste presents only its natural rude face of black and broken earth, whereas it afforded, by its gentle slope up to the palace, an excellent base for a terraced ghát.—The left bank has been more favored, an arcade lines it which opens to the river, and whose flat and pucka roof is on a level with the top of the bank. The domed chamber contained between each arch occupies about fourteen square feet. From the central chambers a second arched way projects, giving this part of the building a double width*. Two tanks occupy the outer, and spread a delightful coolness through the interior, apartment. At a little distance from the left bank four high stone walls enclose a space whose circuit is about three miles. It was probably once a *rumna* or garden.

All these buildings are of trap, the material of most of the temples and walls of *Oujein*, and which is quarried in a range of hills three miles W. N. W. of the city. The assertion of HUNTER that this range is granite must have been a slip of the pen, for the step-like sides and tabular top betray its composition from a distance, and granite is quite unknown to *Oujein*. The range also extends only two and not seven miles as HUNTER writes†, which seems to indicate some indistinctness in the MSS. at this place. The stone quarried here, and generally for building throughout South *Malwa* differs in no respect from the common trap of the *Vindhya*, except that being less interseamed with quartz it affords a convenient material for the chisel. The hills from which it is extracted do not furnish that variety of geodes, zeolites and calcareous minerals which are spread in such profusion over the ranges near *Mhow*, and the only amygdaloid I could detect on the *Oujein* hill seemed merely decomposed trap, its cells lined with green earth but containing no crystals‡.

To return to the water-palace. The works above described are so solid, and the chunam so excellent, that the water which annually

* See the plan. The two sketches 1 and 2 which accompany this paper have no pretensions to minute accuracy. They are in some degree drawn from recollection and are merely explanatory of the text.—I am indebted for them to the kindness of Lieutenant KEWNEY, D. A. S. M. G.

† A similar range lies to the south not far distant, but with a different elevation.

‡ The sun was however so hot, and I was so unwell that I could not stay to dig.

covers them has committed but little injury, and the edges of the greater part of the *kunds* and canals are unbroken and even sharp. Two or three of the north chambers of the arcade cannot indeed be entered, the deposit of the river having choked them up, and *kahi* (of which I know not the classical name) disfigures a few of the tanks, but a trifling expenditure of time and money would restore its original beauty to the place. Indeed the water-palace may perhaps be said to have received more injury from friends than enemies, from innovation than neglect, for as Sadi expresses it :

هر که آمد عمارت نو ساخت رفت و منزل بدیگری پرداخت
وان دگر بخت همپنان هوسی وین عمارت بسر نبرد کسی

“ Every one who came erected a new fabric. He departed and evacuated the tenement for another, and this in like manner formed new schemes. But no one ever finished the building.”

More fully to explain my meaning, it will be necessary to premise that a very cursory view of the buildings detects them to have been the work of neither one architect nor one age. The palace on the island was evidently erected on the site and with the fragments of a Hindu temple, dedicated doubtless to some form of *Vishnu*. The debris of ruined fabrics are largely used in every stone wall near *Oujein*, but here the robbery has been more extensive, and many of the dislocated stones betray by the similarity of the patterns figured on them, that they were once united in a more honorable place.

Kaliya-deh, the serpent's haunt, seems a name borrowed from that of the kund in the *Jumna* at *Mutra*, whose waters were poisoned by a serpent. It was thou “ Oh Krishna, who slewest the venom-breathing *Kaliya**.” In confirmation of this on a large and conspicuous slab stuck into the wall of the island I observed an excellently sculptured representation of Krishna blowing the flute, while eight petticoated gopis are playing on different instruments or dancing about him.

The practice of giving to favourite spots the names of celebrated foreign sacred places, is common at *Oujein* and elsewhere. By this simple process, the Hindu thinks to concentrate a quantity of holiness into a small space, and needy, feeble, or business-bound piety indulges in the plausible consolation of worshipping at home and at ease, the objects of a difficult or expensive pilgrimage.

The palace and wall of the island, the bridges and wall of the enclosure, I suspect to have been the first buildings erected here by Musalmáns ; assigning a later date to the water-works : for the front

* Thus Jayadeva addresses Krishna.

wall of the palace and of the island, those which face the long side of the wall are parallel; but these walls are not parallel to the banks which confine the water-works, so that the last when viewed from the palace have an unpleasing appearance of crookedness. One architect would hardly have thus distorted his work. It was so easy to have built all straight at first; but it was not so easy to make the bank square to the palace already erected. The style too of the supposed earlier buildings seems to me more rude and in a different taste to that of the rest: but on this point I may be mistaken. The following inscription gives us the date of the first (according to my *theory*), Musalmán buildings, A. D. 1457.

Inscription outside the building, No. 1 of the sketch.—Date 1008 H. 1599 A. D.

بتاریخ سنه ۱۴۵۷ سال الهی موافق سنه ۱۰۰۸ که رایات ظفر آیات
عزم تسخیر دکن کرد باینجا عبور افتاد نامی ز فلک دوش دم
کرد سوال کز رفته و آینده بیان کن احوال * گفتا (چه خبر
ز رفتگان) نیست اثر آینده چورفته و آن چه میپرسی حال
راقمه محمد معصوم نامی البکری *

We owe them therefore to the splendid MAHMUD KHILJI whose name is celebrated throughout *Malwa* for the multitude of his palaces. This will not interfere with the date 1499, ascribed to the water-works by Sir W. MALET†, and the last indeed might seem less in the taste of the martial MAHMUD than of his pleasure-loving grandson NA'SIR UD DÍN.

There is a silly tradition regarding the founder.

BADSHAH GHORI‡ possessed a talisman, the putting which between his teeth rendered him invisible. One hapless day it slipped down his throat. In a moment the wretched monarch felt a consuming flame devouring his entrails and—

While within the burning anguish flows,
His outward body glows,
Like molten ore—

* From this line is derived the date of the first builder, the value of the last word of the line is of course deducted from the sum total of the letters contained within brackets, 1563--701=862 of the Hegira, or A. D. 1457.

† MALET is said to have taken his date from a history of *Malwa*. It was not from FERISHTEH's, for I have searched his huge folios in vain for any notice of *Oujein*. The *Mirat Iscanderi* a history of Guzerat informs us that the water-palace was built by NA'SIR UD DÍN.

‡ This Ghori would throw the date still further back, but a Hindu legend is but a frail base for a theory.

to quench his torment, he made the tanks of the water-palace, one or other of which he is always occupying, still invisible and ever on fire, and when his burning body has heated one pool, the miserable immortal seeks refuge in another. It would appear from ancient tradition that instead of the river flowing in two channels at *Kaliya-deh*, the bed of the present left stream was formerly occupied by a pool only. The *Bramha kund*, which is mentioned in the *Avanti-khand* and now converted into a square tank, forms in the eyes of the Hindu the principal attraction of the place. This was perhaps the well *Kalba-deh* spoken of by ABUL FAZL, "The water of which flows incessantly into a cistern which is continually running over and yet remains full."

The innovations complained of are of later date.

I have before mentioned that a broad central path bisects the works. Two tall carved purdahs stood originally on this path leaning like buttresses against the front of the outer arcade, one on the left, the other on the right. The water of two artificially supplied reservoirs sunk in the terrace above the arcade fell down these purdahs and fed two fountains in tanks one on each side of the path. The one to the left is the *Bramha kund**.

When the emperor AKBER was on his way to the *Deccan* in 1599, he substituted for the right purdah a new open archway, which stands out at right angles to the old arcade†. This (if it may be so called) portico is handsome, for the arches are well proportioned, and the whole is built of the red-stone, Spec. 4. Sed non erat hic locus—the new projection having nothing to balance it on the left looks unfinished and awkward. While the one purdah on the opposite side wears a similarly deserted appearance, and seems to complain of the absence of its fellow. The "wonderful buildings" two circular-domed *gumbaz* (domes) with arches opening outside, are agreeable summer-houses, but detract I suspect, from the simplicity of the original design of the works. They stand on the central path, and were the gift of JEHÁNGÍR in 1620 as recorded in the subjoined inscription.

* There is no trace of the fountain of the right kund, but that there were originally two fountains the plan of the building and the two reservoirs above plainly indicate.

† It is on this portico that AKBER'S two inscriptions are found. The second seems to have been written after the successes in the *Deccan*, but it is much defaced and the letters do not appear to contain a date.

Inscription in the building (No. 2 of the sketch), of the water-palace.

بحکم شاه جهان ساخت این دو تبرنگاه^۱ حسن بعهد جهانگیر شاه
اکبر شاه^۲ (بهشت روی زمین) یافت مقر تاریخش که سروران
جهانراحت منزل دلخواه *

Another building of probably the same kind, and of which only the foundation remains, occupied a singularly awkward situation as the sketch will shew; and a more glaring fault, the left outer line of the central path is not parallel to the right one but slanting inwards, adds much to the already too distorted appearance of the square. It is difficult to account for the last deformity unless we suppose it the clumsy repairing of some modern bungler.

Notwithstanding these minor imperfections the water-palace is a delightful spot. The chief defect, absence of trees, could be easily remedied; for we have reason to believe, that formerly the neighbourhood was adorned with pleasure-houses, green fields, groves, and the wall enclosure doubtless marked the boundary of a garden*, but of the trees hardly a stump, of the buildings not a trace, remains, and *Kaliya-deh*, surrounded by barren ravines and uncultivated plains looks strangely bleak and deserted. Still few who have escaped from the heat of the day to the inner arcade, "so protected from the sun that it scarce ever sees it," while the running rivulets cool the air and the murmur of the water falling over the cascades lulls to sleep, will ungratefully call to mind the deficiencies of the place, or feel tempted to re-echo the sentiments of the surly poet, *quanto præstantius esset*

..... viridi si margine clauderet undas

Herba, nec ingenium violarant marmora tophum.

¹ This word was written on the stone حسن.

² The space between the brackets contains the date 1030, H. or A. D. 1620.

* The author of the *Seyr Mutuakhereen* describes *Kaliya-deh*, as consisting of a heart-delighting palace, and a well, ever full, and ever flowing, surrounded by pleasant buildings. He adds, that it was a country distinct from *Oujein*, and whose woods abounded in elephants; while its crops, fed the *Deccan* and *Guzerat*. This mélange of field and forest proves, that the author wrote currente calamo, without pausing to think. That there was formerly a large forest near *Oujein*, the traditions of *Mahakal ban* (hereafter noticed) seem to indicate but there is not now the remotest trace of it, nor was there probably any such when the country about the water-palace was well peopled and cultivated. I should be almost inclined to suspect that those who formerly described *Kaliya-deh* had never visited it, so unlike are their accounts from what we at present see. The author from whom I have first quoted is evidently a stranger to *Malwa* geography, for he speaks of *Dhar* as a city of the *Deccan*.

That book of lies, the *Jehángir numeh*, notices its author's visit to *Oujein*, but does not seem to allude to the water-palace.

The fresh-water lake is probably the *Sola Ságar* (presently mentioned) where many ruined Musalmán buildings, idgáhs, masjids, &c. still abound, and where the natives of the place believe *JEHÁNGÍR* to have encamped—of the pavilion I could find no trace. When Sir T. ROE, accompanied the emperor to *Oujein*; they pitched at "*Calleada*." "This place was formerly a seat of the heathen kings of *Mandoa* one of whom was there drowned in his drink, who being once before fallen into the river and taken up by the hair of the head by a slave that dived, and come to himself, it was told him to procure a reward. He called for his deliverer and asking how he durst put his hands on his sovereign's head, he caused them to be cut off. Not long after sitting alone with his wife and drunk he had the same fortune to slip into the water, but so that she might easily have saved him which she did not, and being asked why, replied that she knew not whether he might not cut off her hands for a reward."

I do not find the name of *KALIYA-DEH* in the *Avanti-khand* of the *Skanda Purána*.

A short kos south of the water-palace, the fort of *Bhairo*, a high wall with gates and towers encloses the left bank of the *Sipra* in the shape of a horse-shoe. The arch of the wall may be about a mile in circumference; a ditch formed by a mound of earth as an embankment, and like most native ditches without artificial scarping surrounds the fort, and a similar mound, higher than the wall, lines the interior of it for some distance. As you enter *Bhairo-garh* by the west gate, you find on the right a temple to the deity of the place. There is no end to *Bhairos* at *Oujein*, but eight only boast of superior antiquity. This is the principal, and bears the same name, (*Kala Bhairo*) as the well known form of the deity at *Benares*. As the *Kasi Bhairo* is lord of the rest, and has dominion over the jins and ghosts of *Benares*, so this image rules over his fellows at *Oujein*, and holds in subjection all the evil spirits of the neighbourhood. Different names distinguish the other seven *Bhairos** but all are imaged by a rude stone, with large mouth and eyes of red paint. The temple of the three-eyed god now before us, which was built by *MAHUDAJI*, or as he is familiarly called *MOHDOO SEINDIA*, is a mere bungala roof supported on a rude wall or by wooden pillars.

Leaving this the road cuts across a neat stone fort about 250 yards square which was left unfinished by its founder *MAHUDAJI*,

* *Vikrant*, the terrible. *Bálak*, the child. *Báruk*, the baby, &c.

and has never been completed. Passing on you reach the principal attraction of the place, the ghat of *Sidhnath*. The fish here seemed to me larger, more numerous, and more tame, than even at *Bindraban* or *Mandatta*. Many of the inhabitants of the city sending them a daily dinner, two or three of the larger fish may be always seen swimming slowly backwards and forwards before the steps, and when the servant arrives with his handkerchief full of flour and begins calling out *áo, áo*, stirring the stream with his hand, in a moment the place is in an uproar, and the water becomes so white with the fish that you cannot distinguish them as they jump and splash about in ecstasy. Heads of turtles too, peep out in every direction hastening to the banquet; these last are of enormous size, and so bold, that they drag their unwieldy shells up the slippery step snapping at every thing their small eyes can detect. I witnessed an amusing struggle between one monster, and a boy whose dhot he was tugging at, and with difficulty extracted my own walking stick from the jaws of another. On first reaching the ghát we were expressing our admiration of the size of the fish. Wait, said a bystander, till you have seen *Raghu*; the brahman called out his name in a peculiar tone of voice, but he would not hear. I threw in handful after handful of ottah with as little success, and was just leaving the ghát despairing, and doubting, when a loud plunge startled me. I thought somebody had jumped off the bastion of the ghat into the river, but was soon undeceived by the general shout of *Raghu, Raghu*, and by the fish large and small, darting away in every direction. *Raghu* made two or three more plunges, but was so quick in his motions that I was unable to seize his outline or to guess at his species. The natives bathe fearlessly here though they declare that alligators are often seen basking in numbers on the opposite bank. MAHADEO they believe, has drawn a line in the water, giving a command to the alligator, thus far "shalt thou come and no farther." I am sceptical as to the numbers not having seen *one*, though of course a stray brute may now and then appear, but the river confined between high banks runs before the ghát in a full deep stream, and alligators do not prefer deep, and shun troubled waters. Mermaids also frequent this favored spot*, and tales are told of them which would form an excellent supplement to PLINY'S marvellous chapter on the subject. But I have really so many wonders to intrude upon you that I must husband your patience.

* ABUL FAZL seems not to have doubted that mermaids flourished in *Malwa*, but he confines them to the romantic "stream of willows," the *Betma* (*Betwa*) river.

Siddh Náth presents a pleasant contrast to *Kaliya-deh* by the luxuriance of its surrounding groves: though itself unshaded it seems to have derived its name, for it was originally called *Siddh Náth*, from some sacred tree, "olim venerabile lignum," that once hung over it. The Jains claim a portion of the sanctity of the spot. One of their *Jattis* was sitting under an old leafless stump of a bur, when a gosaín ridiculed him for choosing such a shady situation: judge for yourself, said the Jain. The other was no sooner seated, than he felt an agreeable coolness; he looked up, the withered tree was groaning with foliage. This ghat is reputed a place of much antiquity, but of the old buildings nothing now remains, save a circular-domed open *mandir* whose ling has long ceased to be oiled. On the ancient ruins a temple and ghát of the modern white-washy fashion were erected about 13 years ago by some *Indore* merchant.

I was spelling through a staring, fresh-blackened, elaborate inscription cut in modern Hindí on the wall, when a facetious religieus saved me the trouble by informing me that it but recorded the vanity of some *Indore Baniáh* who built the place some 13 years ago, and stuck on it the year, month, day, hour, of its erection, with the names of his grandfathers, uncles, cousins, &c. The information was accompanied with a whine, a "da obolum," and "you have fed Mahádeo's fish, we are also his servants." A trifle rewarded his wit—in a moment the whole ghát was in an uproar, scrambling for a share of the mite.

The brahmans of large towns are proverbially avaricious and quarrelsome. Those of *Oujein* being perhaps worse than elsewhere are consequently held in little esteem. I gave a rupee to one of the attendants at *Bhairó's* temple; hardly had we crossed the threshold before the usual wrangling commenced. Am not I so and so? Am not I a brahman? shouted one voice. You may be a brahman or any thing else was the retort, but we'll share the money for all that. Lamenting to a *Canouje* pandit at my side the degradation of his sect, he explained that nearly all the brahmans of *Malwa* are of the *Guzeráti* classes, which are looked down upon by those of *Hindústán*, and are notorious for their rapacity and avarice: he assured me, that in the larger temples, not one even of his own class could escape their extortions, for that they would not let a visitor quit the shrine, without his leaving what they chose to consider a donation proportioned to his means: but perhaps, added he, they are not so much in fault as the people amongst whom they dwell—*Jaisa dés taisa bés*. Pilgrims on arriving at *Oujein* hire guides to go with them the

rounds of the holy places. These cicerones (*Oudij brahmans**) sit at the gháts expecting their prey. They require from any brahman or respectable person whom they have escorted, a certificate to that effect in which they are very particular in inserting the name, family, habitation, &c. of the visitor. He who can shew the greatest and most respectable budget of these documents takes a sort of lead amongst his fellows;—*hæc dignitas, hæ vires*. When a well dressed Hindu stranger approaches the gháts the guides press round him, “take me I have read” cries one, “I have been here for 30 years and know every corner” pleads another, while a third holds aloft a dirty piece of paper, and shouts in his ear, I escorted Shástri so and so, here’s his certificate. These pious men then push†, bawl and abuse, while the puzzled visitor alarmed at the hubbub, with difficulty extricates himself from their clutches, and must wonder in silence at this first specimen of the holiness of *Oujein*. A little to the south of *Siddh Náth*, the river as will be seen in the sketch, takes a turn to the right: in the bend and on the right bank is the ghát of *Mangaleswar*, a place of olden fame.

The present buildings, at which on every Tuesday there may be witnessed a crowded mela, a handsome solid ghát, a temple, and *Dharmśála*, are due to the piety of the excellent *AHALYA BAÍ*, to record whose liberality no pompous inscription will be found, though gratitude cherishes, with affection, the memory of her benefits.

Keeping to the right bank of the *Sipra*, and following a path which leads towards the city, you pass a rudely fashioned image of *Dharma Rája*, all besmearcd with black paint, a call and ling at his side. Connected with and close to it, stands a small white-washed European-looking room, (unworthily dignified with the name of *Dharmśála*,) the walls and ceiling of which are polluted with the most indecent pictures that can be conceived. The indelicate figures that so often defile the tem-

* These are the more numerous, but poor brahmans of other *Guzeráti* classes are found, as the *Nagar*, *Audeembir*, &c. *Maharashtra* brahmans also may be met with: my guide was of this *ját*, a very ignorant old man (I chose him for his wrinkles) who could do nothing but mutter mantras, and when asked a question kept his teeth closed and shook his head.

† As long as there is no gold or silver before them (says *LUCIAN* in the *Vishnou*, of some similar hypocrites) they are very good friends; but shew them a single farthing and the peace is broken immediately; there is no longer any order or agreement amongst them: they are just like the dogs; throw but a bone, they all sally out, bite one another, and bark at him that carries it off—
FRANKLIN’S TRANSLATION.

ples of *Siva* are sometimes concealed in elegant sculpture or shrouded by the veil of time, and we are tempted in our love for the arts or the antique to be indulgent to the errors of an interesting superstition. But the daubs now before us can only have originated in the wantonness of a diseased imagination, and the disgust with which we view them is increased by their freshness, for the place which ought to be thrown down, was built only a short time ago by some miserable *bábú*. It is pleasing to turn from such a scene to a beautiful *ghát* a few paces further on, which together with a small but elegant temple of *Gungá* does credit to the taste of *RUKMA BAI* the widow of *MALCOLM*'s friend *TANTIA JOGH*. In the back ground groves and gardens enrich the scene: under the tall trees of the first, numerous tombs and *satti chabutras* add a pleasing solemnity to the scene. The produce of the latter feeds the goddess or her priest.

The *ghát* has been sacred for time untold. Its ancient name, *Das aswamedh*, might seem to imply that the ceremony of supremacy had been ten times performed here. Perhaps the *Das aswamedhas* were nothing more than the sacrifice of a horse at the termination or opening of some campaign; or we may suppose, and with greater probability, that the title was borrowed from some other quarter as *gháts* of this name are not unfrequent, as at *Allahabad*, *Bittour*, and if I mistake not *Gayá*. A little further on but away from the river *Ank-pát* appears, a place dear to the lovers of *KRISHNA*; for here the Indian *Apollo* and his brother *BALDEO* were taught their letters by *SANDI'PAN*, and exhausted in the short space of 64 days, the whole learning of the *Vedas*. The *kund* in which they washed their *taktas**, derives its name of *Dámodara* from a story told in the *Bhágawat*. *KRISHNA* thirsty one day from rambling about in that hottest of places, *Vrij*, requested a draught of milk from a *Gopi* who was churning. The good-natured girl left her work, and ran to fetch some, which she had placed to smoke on a fire hard by, but unhappily, it had all boiled over. The impatient and disappointed god overturned the curds. Enraged at such return for her civility, the *Gopi* seized hold of her rude guest, but in vain she tried to bind him; no string, however long, would encircle the mocking god, and when at length she thought him secured, *KRISHNA* ran away with his arms fast to his sides, and was thence called *Dámodara* or the waist-tied. Two temples† built on the brink of the *kund*, deserve notice for the excellence of their sculpturing. Figures of

* *Ank-pát*, ciphering—as taught to a child.

† *HUNTER* describes them, he saw their interior but during my visit the doors were locked and the brahman had gone to a fair.

various kinds, project in bold relief from the *sikras*, such as tigers which face the cardinal points, and *vairagis*, as large as life, which sit performing *tapasya*, on the top of the body of the *mandirs*, one at each corner of the front (or east) face. The temple to the right is to RÁMA CHANDRA, under whose porch reposes a marble *Seshsat*, his couch, as the name indicates, the circling wreaths of a snake. The left temple is a *Janárddan*, the reliever of distress.

Janántn dukham arddate-iti janárddana.

A black *Garuda*, squatted on the *Nág*, occupies the porch. In front two small *katris* like sentry boxes shelter the one, a *Goverdhana*, in white, the other, a *Keshoraí*, in black, marble: "the beautiful-haired," is surrounded by dancing figure. Two other forms of VISHNU sanctify *Ank-pát* a *Viswarupa*, and a *Sankudhara* whose silly story may be read in the *Bhagawatat*. These seven images* are all carved with much skill, and boast of great antiquity, though the temples which cover them are modern.

These modern temples seem not to have been erected by one person only, for though HUNTER ascribes them to RUNG RAO APPAH† the people of the place named the first MULHAR RAO as the founder. Perhaps MULHAR RAO made the smaller *mandirs*, and has got credit for the whole, by the judicious appropriation of a small fund, to the support of poor brahmans, ten of whom are daily fed at *Ank-pát* in his name. Some told me that AHALYA BAI' founded the charity, but this belief may have obtained from her name being more generally known.

A mound of earth separates *Damodar* from the *Vishnu Ságar*, a piece of water white with the favorite flower of the gods, the *lotus*. A little beyond is the *Gumti kund*, whose banks are lined with various buildings to MAHÁDEO, *Dharmśálas*, *chabutras*, &c. and whose waters communicate with the river of which it bears the name. SANDÍPAN, the tutor of KRISHNA, had made a vow to bathe once in 24 hours in the *Gumti*, but as travelling every day to the river and back again would have left him little leisure for the instruction of his pupils, the young god proposed bringing the river to *Oujein*, and he satisfied the pious scepticism of the domine, by desiring him to write on a piece of paper and to throw it into the *Gumti*: in a few hours the

* The *Avanti khand* mentions ten Vishnus. Of the other three, there is a *Parsattam* near the *Sola Sagur*, a brahman, the discomfiter of Bali, whose story is so well told by Southey, and a Baldeo at the *Gumti-kund*

† The Dewan of the Puar,—the compiler of the Modern Traveller seems to mistake him for the rája.

paper was picked up in the crowd. On each side of the road as you now turn towards the town, the eye meets nothing but gardens, *baolis*, and pleasure houses, the property of two or three gosáins and vairagis whom the liberality of the Sindias has enriched. Rent-free lands and exemption from duties enable them to trade with certainty of profit. They are of course far from being what their profession might imply, devotees; and though several of the edifices about *Oujein*, are due to their liberality, they were described to me as very Don Juans, the terror of every jealous husband in *Oujein**.

The only place I will stop to notice between these gardens and the city, is the *Sehesra Dhanakeswar*, a temple of MAHÁDEO. The sons of a rája BÍDORUT reposed after the fatigue of the chase, near a deep pool, which a rishi performing *tapasya* informed them was the abode of a daitya, who afflicted the whole earth, adding that their names would be for ever blessed, if they would rid the world of the tyrant. The young men accordingly collected an army and marched against the demon, who in a moment annihilated them all; the rája in despair at the loss of his son, made supplication to MAHÁDEO, who pleased with his piety lent him the bow (*dhanak*), one arrow sent from which had the efficacy of a thousand. The rája armed with the wonderful weapon destroyed the enemy, and in gratitude to his avenger so redoubled his prayers and penances that MAHÁDEO desired him to ask a favor. The pious king requested the deity to inhabit some *lingam* which might more exclusively be the object of his adoration. MAHÁDEO put his countenance into a stone, which he authorized him to worship as the *Sehesra Dhanakeswar*. The present temple is modern but handsome. Mass upon mass of ornamental carving is heaped upon the sikra, and the dome of the porch has painted in the interior some of the wonderful actions of the deity. Several smaller shrines sanctify the court around it, where is also a fine baolí constructed by CHATUR GIRA GOSÁIN: a high wall encloses the whole. The building is ascribed to SEDASHEO NAIK, but who this was no one seemed to know. SEDASHEO is a common name in Mahratta history, but the person here spoken of was probably the benevolent banker of whom such an interesting anecdote is related by HUNTER†.

Passing over the ancient city without remark for the present, we reach *Rana khan*‡ garden which looks on the river where it flows past the

* As TOD has remarked, some of the richest inhabitants of *Malwa* and Central India are the mercantile gosáins.

† The unfortunate leader at *Paniput* is never that I remember called Naik.

‡ I write the name after MALCOLM though it is pronounced as GRANT DUFF spells the word, RANNAY KHAN—I have never seen it written.

town ; the shade and the view of the ever busy ghâts makes this a pleasant encamping place, and here I pitched my tents. A wall whose gates and bastions give it the appearance of a fort encloses a square of 150 yards. The interior is adorned with summer-houses, terraced walks, fountains and a pukka drain to circulate the water. At the south-east corner a domed *maqbareh* covers the remains of SHAMSHER KHAN the son of RANA KHAN. It is a handsome but not a costly building, the black stone is relieved by a red porphyry, (Spec. 5,) the same as that of which the *Joura* bridge is built, and which is quarried at *Rutlam* ; the tomb itself is of common brick without inscription or ornament. The garden of the lucky bhesti* boasts itself the most favorite spot for pic nics in all *Oujein*. This year (I write in March) being the predecessor of the *Singasta*, all the Hindu world was marrying, and there was no end of feasting and tom-toming. As my visit was also partly during the *Huli*† not a day passed in which the garden was not filled with groups of men and women enjoying themselves under the shade of the trees ; the women walked in procession, some old lady, a curious pyramid of flowers on her head, in the van leading a shrill chorus, in which all the rest joined, from the ancient grandame with her trembling treble to the little child trotting up in the rear. When they reached some suitable spot they squatted down in a circle and eat, chattered and sang till the day waned, when they marched back to their homes in like solemn procession. The gentlemen sat apart and like European gentlemen longer at table than the ladies. Instead of wine after dinner they indulged in the similar luxury of opium, either chewing it, or drinking it out of the palms of their hands. All the walks were strewed with the plates and dishes of these parties,—leaves of the bur neatly joined together. I asked the havildar of the garden whether his fruit trees and vegetables did not sometimes suffer from this crowd of visitors of whom a large proportion are mischievously aged boys ; he seemed indignant at the very supposition, and indeed he evidently enjoyed the fun of the feasting more than any one else, was the constant guest (perhaps 'tis the perquisite of his place) of one or other of the parties, and strutted about the walks with a rubicund visage and clothes all reeking with huli water.

* See his story in MALCOLM'S Cent. India 1, 119, GRANT DUFF, 3, 27 ; seems to doubt the romantic tale, but it is generally believed in *Malwa*.

† It is but fair to observe that though my visit was during the *Saturnalia*, the natives, with hardly an exception, behaved to me with civility and politeness, and this though I passed two or three times every day, a *νευροσπαστα* which lay stretched across the principal street and is always the rendezvous of all the wits and blackguards of a town.

Oujein is surrounded on every side, but the south with an almost uninterrupted belt of groves and gardens. Their names, had I room for them, would be a history of the place and of its manners,—on one side lies the garden of DOWLET RAO, on the other that of his carpenter: here is the garden of a rāja MALL, whose name has outlived his history*, while near and in contrast to it is another, which, but a few days ago, gloried in the name of the BAIZI' BAÍ, now published by a change of title the fickleness of fortune. The *Maháraj-Bágh*, (DOWLET RAO's) was formerly the pride of five proprietors, but the modern AHAB, coveted his neighbour's vineyard, out of five small gardens made a large one, and deprived the owners of the inheritance of their fathers. The best of the gardens seem to have been planted by Musalmans, who, we learn from BABER, introduced the fashion into India: few of them have walls or indeed any apparent boundary.

The gháts before the town are neither numerous† nor handsome. The largest has the name of *Pisách-mochan* from a *lingam* near it, by *pújá* to which a demon (*Pisách*) had the term of his punishment abridged and became mukht or beatified. At the back of *Pisách-mochan*, a walled and shady enclosure contains the *chattris* of some of the Sindia family. The most remarkable is that of RANAJI', the founder of their greatness‡.

Opposite this ghát on the left bank of the river, and half concealed in a grove, stands the *Akhara* or hospitium of DATTA TRE, an extensive building containing temples, *baolis*, and *dharmasálas* for the accommodation of holy pilgrims, who have also food served out to them from a fund supplied by the liberality of the sirkar or of the founder of the place, GOPAL GIR§ a gosaín; DATTA TRE is the 12th incarnation of VISHNU. A rishi by his penances so pleased the holy trinity that they promised to grant him any favor he should ask of them: he requested a son like unto themselves. And they each put a portion of

* There are two princes in the *Malwa* History whose names terminate in Mall: all the natives could tell me of the founder of the garden was that he was a *Qadím ká Rája*. They scouted the idea of his being a modern.

† The gháts at Oujein are 28 in number. But many of them are at a distance from the city.

‡ As RANAJI' was buried at *Shujahálpore*, the *chattri* here is merely honorary.

§ I much fear I have been misinformed here. The place is doubtless a *Vaishnava* math, and unless the word be taken cum *brintia*, would hardly have been built by a gosaín. I was unable to have an interview with the mahant by name PURAN GIR who could have satisfied my doubts. Several *Saiva* mendicants were about the place, but in this *Sivapuri* they are everywhere.

their divinity into the rishi's child, who was thence called the DATTA TRE or the three-gifted.

Between RANA KHAN's garden and the river, a small plain but much esteemed temple of KEDÁRESWAR attracts the eye: little worship is however, paid there except in *Aghan*, during the whole of which month, there is a continual melá around it, and the rest of MAHÁDEO's temples are deserted to do it honor. The story of the mountain god, one of the twelve chief lings is found in the puráns, but the brahmans of *Oujein* have embellished the tale à leur façon. The deotas who dwelt in the snowy range complained to MAHÁDEO that they were tortured with never ceasing frost. MAHÁDEO sent for Himálaya and took him to task for being so cold. Let your abode be with us said the mountain and not only will we constantly adore you, but we'll abate our rigour for eight months of the year. The god consented and settling in the hill near a warm *kund*, a crowd of devotees came to worship him under his new name of KEDÁRESWAR, lord of the mountain stream. In process of time the world became so wicked that KEDÁRESWAR withdrew himself from the sight of man. One day some holy men, who still lingered about the spot their lord had consecrated, were lamenting his loss in most piteous strains, When shall we find such a god? Who is equal to him? &c. &c. suddenly a voice issued from the earth, "go to *Mahákál ban*, there I will appear in the river *Sipra*." With joyful hearts they hastened to *Oujein* and prayed by the banks of the holy river, when just as the sun shewed his first rays, a stone rose out of the water, and was immediately hailed as KEDÁRESWAR. Crime however has deprived *Oujein* of a part of the god,—shocked at the desolating wars of the Pándus, KEDÁRESWAR again fled the pollution of man, and concealed his countenance in the shape of a buffalo.

BHÍM SINGH in despair at the retreat of the god consulted a *rishi*, who explained the metamorphosis, and advised him to bestride the world like a colossus, while all the buffaloes in the earth should be made to pass between his legs. All passed but that which concealed the divinity, who could not submit to such degradation. BHÍM thinking, (to use the expression of the celebrated Bishop Fox,) that he had now "got god by the toe" ran to catch the beast, but it sank into the earth: subsequently KEDÁRESWAR's head rose up in the *Himálaya*, while the trunk alone reappeared at *Oujein*. It would be an endless task to recount even the names of the innumerable shrines which form the boast of *Oujein*. It is related that INDRA and his court, went to pay devotions at *Mahákál ban*, a forest 16 kos in

extent, which occupied the site of the city subsequently built. Learning however that there were seven crores of thousands, and seven crores of hundreds, of *lingas*, promiscuously scattered about the holy spot, they returned, unshrived, to *Amarawatipuri*, afraid lest while they were worshipping one *lingam*, their feet should unavoidably dishonor some other. Even in this age of sin and unbelief besides the countless ruined *mandirs*, and small enclosures and *chabutras* to *Nandi* and the *ling*, there are to *MAHÁDEO* alone 84 temples supported by the *sirkár*. The smallest has two rupees a month for the maintenance of a priest, and a trifling allowance for the expences of *pujá*. I will not trespass upon your patience further than to describe the three principal temples, the *Mahákál*, the *Nágchand* and the *Agasteswar*, which are distinguished from the rabble, the "*fouj*," by the names of *Rája*, *Kutwál*, and *Dewán*.

Mahákál is the handsomest, the most holy, the largest, and the richest, temple at *Oujein*. *SCINDIA* allows it 11, the *PÚARS* of *Dewas* two, the *GUICKWAR* four, and *HOLKAR* two rupees a day*.

The greater part of the funds derived from these and many other sources, is, my pandit assured me, devoted to feeding poor brahmans, but the thinness of attendance at the *sadábirt*, tempted me to answer him in the words of *EUCLIO* in the play.

Ego novi istas polypas qui sibi quicquid tetigerint, tenent.

Not to mention however the salaries of the servants, and the cost of keeping the buildings in repair, the expences of the worship alone must be very considerable; besides the ghee for the lamps, which burn night and day, the various kinds of food, the precious oils, and the ever renewed flowers, rich clothes and handsome ornaments must be provided to honor the god. Every Monday afternoon his servants bring out the five-faced *mukhat* and carry it in solemn procession to a sacred *kund*; attendants walk by the side of the light *vahana*, fanning it with peacock's feathers and brahmans call aloud the various names of their lord: "the unborn," "the never dying," "the universal soul," while the wild yell of the conch rends the air, and the incessant *naqárás*, and the shouts of the multitude make hideous music. Having reverentially washed, and presented food to this brazen mask† they convey it to the temple and place it over the *lingam*, a stone

* The family of the latter formerly gave five rupees a day, the present representative, like his ancestor *JESWANT*, has no partiality for the sacred class.

† It has I am told, a washing of gold over it, but it is with that exception entirely of brass.

about a yard high*, which it fits like a cap, and entirely conceals. They now clothe the idol in silken robes, and throw wreathes of flowers and rich necklaces over it, while layers of costly carpets are now spread one over the other on the floor before the shrine. Again they repeat the pious mockery of offering food in silver vessels, the usual *pujá* is performed, and a *shástri* chaunts aloud during the greater part of the night, selected portions of the holy writings. On the other days of the week the *mukhat* is locked up. No other temples, but the three lords, can boast of this head-piece to their lings. The *Málik*s of *Mahákál*, those who have the management of the funds, are Telinga brahmans. Bahorees, a Mewarri class, receive a monthly stipend to perform the *pujá*, and menial offices. The name of the divinity of the temple, that by which he is more correctly styled is ANANTA KALPESWAR, lord of ages, without beginning or end. The origin of this name and of the temple may be told in verse.

For proud pre-eminence of power,
 Brahma and Vishnu wild with rage contended ;
 And Siva in his might
 Their dread contention ended :
 Before their sight,
 In form a fiery column did he tower,
 Whose height above the highest height extended,
 Whose depth below the deepest depth descended :
 Downwards its depth to sound,
 Vishnu a thousand years explored,
 The fathomless profound ;
 And yet no base he found :
 Upwards to reach its head,
 Ten myriads of years the aspiring Brahma soared ;
 Above him still the immeasurable spread.
 The rivals owned their lord.
 And trembled and adored.

The temple which formerly covered this self-same, so marvellously-extended, stone, (now shrunk into more convenient proportions) was enclosed by a wall a hundred cubits high ; 300 years had been expended in its erection, and if as FERRISTEN writes, it was the counterpart of *Somnáth*, the wonderful fabric was supported by numerous pillars overlaid with plates of gold, and encrusted with rubies and emeralds. Instead of the greasy *chirághs*, which now diffuse more smoke than light through the sanctum, one resplendent lamp alone illumined the glorious face, whose light, reflected back from innumerable

* I did not see the covering of the ling but verified my pandit's description by that of another brahman : the size of the stone is by no means remarkable. The phallus of the brother temple at *Hierapolis* was 180 feet high.

precious stones spread a refulgent lustre throughout the temple*. The building of which this exaggerated description is given, was destroyed by ALTAMSH, who thought to carry off in triumph the stone which even gods had respected. But the brahmins pretend that he took away a mere stone, for that the ling inhabited by divinity eluded in invisibility the polluting touch of the infidel. The present temple is said to have been built, (it was probably repaired only,) about a hundred years ago, by RAMCHANDRA BAPPU, dewan of RAM RAO†. It stands in the midst of the city, in the centre of an extensive court, enclosed by walls‡. Steps lead down from the western face to a small square tank, the *Kote Tirhut*, the bathing in which has the efficacy of a million pilgrimages, for *Garuda* filled it, by a drop of water from every sacred *kund* in the universe, and it thus partakes of the virtues of every one of them.

The court which surrounds the *kund*, is filled up with verandahs, partitioned into small cells and *séwalas*, each occupied by an emblem of divinity. Above the verandahs are wooden *dharmsúlas*, where brahmins are daily fed, and lie sheltered from the heat of the sun. I have before alluded to the difficulty, which deterred the court of *Indra*, from worshipping at *Mahakál*. NÁGCHAND, having told them of a ling, which absolved from the unintentional offence of treading on any other, they built a temple to distinguish it, which they called from the name of their informant, *Nágchandreswar*. The brahmins have a tradition, that NO RANG PADSHAH, (so they call AURONGZEBE,) sent an army to destroy this, and all the other sacred images of *Oujein*, but no sooner had the infidels once struck the stone than a stream of blood issued from it, which becoming immediately converted into bees, stung the greater part of the intruders to death. Terrified by the prodigy, the emperor desisted from his impious design. This story is an amplification of the miracle related by TOD of the shrine of *Onkar*, though perhaps the fable may seem more applicable to *Oujein*, for here all the ancient images (if indeed as believed they

* PRICE, FERISHTEH, MAURICE.

† Every one we asked gave the same names, but I can find none such in Mahratta history. It may be a corruption of RAMCHANDRA BABA (Sherwee), the protege of BALLAJI' BAJI' RAO, who was dewan of both KANAGEE SCINDIA and of SADASHEO RAO.

‡ There is a description of it in a late number of the E. I. U. S. J. The author of the paper rather strangely mistakes this monarch of lings for a temple of VISHNU. The same writer miscalls a statue of Reessil Muni near Bhirtery's cave a *Parisnáth*. The image which the brahmins pretended to conceal, was either the *mukhat*, or more probably, a devic to extort money.

are the original images), stand unmutilated, while at *Mandatta*, nearly every figure has lost a nose, or a limb, and in one place, where a very beautiful temple was approached by avenues of large elephants, not only has the temple been violently thrown down, but the trunk of almost every elephant has been barbarously cut off and thrown into the river*. The history of *AGASTESWAR*, one of the twelve lings, (at *Dwárika*,) contains a pleasing moral. The *dewtás* defeated by *daityas* applied for assistance to *AGASTA*. They found the saint performing *tapasya*, his thoughts abstracted from worldly concerns, and his eyes closed in deep devotion. At the tale of their wrongs, however, his eyes opened and such angry fire flashed from them that in an instant the *daityas* were annihilated. But when the holy man reflected that the province of saints is not to destroy but to save, *साधुको चाहो शील स्वभावसे रहै*, sorrow seized his soul. *Vain* had been his prayers and fasts, his dreadful penances and long probation, one moment of anger had cancelled them all, and with an exhausted body and broken spirit, he prepared to seek absolution for his sin in a tedious course of unrelenting severities. But the god he had worshipped took compassion upon him. Desired to make what request he pleased, the sage only begged remission from his crime, and that the deity would inhabit some ling to which he might for ever express his gratitude. *Ευχης δικαίας ουκ ανηκοθος θεος*; *MAHÁDEO* pardoned the supplicant; oblivion restored serenity to his mind, and the ling of *AGASTESWAR* still relieves the repentant sinner from the gnawings of an evil conscience. Besides these 84 lings there are 11 ancient *Rudras*, each of which has a distinguishing appellation. The skull-adorned, the three-eyed, the air-clothed (*i. e.* naked), he who wears a turban of matted hair, whose ornaments are snakes, who wanders where he lists, the lord of light, &c.† All these forms are represented by the ling, and the temples which cover them are for the most part small and plain. The *Ganeshas* can hardly be numbered, but six are distinguished by superior antiquity and by sesquipedalian names: there is also a *Chintámani* of much repute, a few miles from *Oujein*. The *chaturthi* (4th) of every month‡, is devoted to its worship and in the month of *Chaitra*, there is a *melah* on the four Wednesdays. We find twenty-four *matas* and three *devís* mentioned in the *Avanti khand*; the *devís* being a *Lakshmi*, a *Saraswati* and an *Annapurná*, they are all

* See *Tod's Rajasthan*, 2 : 395, note.

† *Kapálh*, *Trilochan*, *Digambar*, *Jatadhari*, *Surup surbang mukhar*, *Váma-chari*, *Kulanáth*, &c.

‡ The 4th day of the month is always kept as a fast by pious Hindus.

still worshipped, but I learnt nothing regarding them worthy of remembrance.

The temple of *Harsuddi* (included in the *Matas*) deserves more than a passing notice. It is celebrated for its antiquity, its holiness, and for containing the identical idol, so devoutly worshipped by the *VIKRAMAS*. On a shelf behind the image, is a head carved in stone, regarding which a singular tradition obtains.

VIKRAMAJIT was in the habit of every day cutting off his head, and of presenting it to the blood-thirsty *Devī*, the goddess generously restored the offering and replaced it uninjured on its shoulders. The king at length in an excess of devotion vowed that on no day should food or drink pass his lips, till the extraordinary sacrifice had been performed. One luckless morning however, he lost his way out hunting, and feeling so overpowered with fatigue and thirst, that he could proceed no further, he cut off his head and desired his attendants to take and present it to the accustomed shrine. As they were carrying the head along, some flies feasted on it, and the goddess disgusted with the half-eaten offering, in her indignation converted it into stone; the expecting corpse shared the same fate; the head has ever since occupied a place in the temple, and the petrified trunk is still, it is believed, to be seen in the neighbourhood, though in so secluded a spot that the seeker must lose his way to find it. A different version of the tale relates, that the king was fighting with *SALIVAHAN* on the banks of the *Nerbudda*, and that unable to leave the field he sent his head in a golden charger and wrapped in rich clothes to *HARSUDDI*. A kite attracted by the smell of blood carried off the head, but soon dropping so tough a morsel, it was taken thus mangled and dirty to the shrine of the goddess, who spurning with her foot the unwashed* banquet it became stone. We read in *WILFORD*'s puzzling essay on the *Vikramas*, that one of the peculiarities of these princes, was the being always ready to offer up their heads to *Devī*: none however are supposed to have performed the sacrifice more than ten times, for so many times only had their attendant demon the power of restoring them to life. *VIKRAMAJIT* indeed at last lost his head for aye, but it was not on this occasion cut off by himself, but by his enemy and conqueror *SALIVAHAN*. The story here told is evidently made up from some of the numerous fables which are extant on the subject.

The temple, a huge pile without *sikra*, contains besides the principal

* "When a sacrifice is made to *Chandika* the victim's head having been cut off must be *sprinkled with water*."—*As. Res.* 5 : 390.

idol, a Ganesha, several lings, &c. and has an allowance of five rupees a day from the sirkár.

The Málíks of most of the *matas* are gosáíns or málís ; brahmans of course perform the pujá. Of the modern temples the principal shelter forms of VISHNU. An *Ananta*, distinguished only by its white sikra from the surrounding buildings, stands immediately opposite to RANA KHAN'S garden. It is only opened in the evening. I was not permitted to approach nearer the idol, than the edge of a low room, supported upon numerous wooden pillars, and about thirty feet square. This room was dark, which gave a theatrical effect to the lighted recess in the back ground, where the god and LAKSHMI' sit dressed in rich clothes : GARUDA waits in front, while two or three brahmans reading the scriptures in a low tone before them, increase the picturesque of the scene. Nearly touching this, is a temple to *Bhagawán*, which differs in no respect from the last, but in the absence of a Sikra. The fortunate god supported by LAKSHMI', and SÍ'TA, all gaily dressed adorns the recess, GARUDA occupies his usual place, and at the feet of the deities are ranged numerous small brass images, of the various forms of the god. This place was built and is supported by the rája of *Baglí*. Here also as at the last temple, and for the same purpose, that of heightening the effect, the spectator admires in darkness and at a distance.

The *Sedasheo Naik*, who has been before alluded to, has left another monument of his munificence, in a splendid temple to *Janarddana* in the very heart of the city which from its convenient situation, and from the scriptures being daily read aloud there, has numerous votaries. Four handsome sewalas occupy the corners of the enclosing quadrangle, and ten brahmans (the number was formerly 50) daily receive food in the *dharmasílas*. I was told also of a *Jaggan-náth* and a *Badrínáth* worth visiting, but want of leisure prevented my seeing them. The latter was built by the subscription of the baniahs, and is said to be large and handsome. I must not omit among the modern temples that of which the *Jains* were so unceremoniously deprived*. This fine building bears the expressive names of *Jubareswar*, the *Zaberdasi*, and *Jain Banjaníswar*, the *Jain*-expelling lord. The ling, from the circumstances attending its consecration, has numerous votaries, though considered far inferior in sanctity to the more ancient shrines. The exiled *Párisnáth*, stands in a humble *kotri*, quite close to the splendid mansion which was built for him, but I could not obtain a sight of his image. Indeed my information regarding the

* See the story in MALCOLM'S Central India.

Jains is very unsatisfactory. They are, and have some cause to be, jealous of strangers, and will not admit them into their sanctuaries. From an *Oujein Jatti* with whom I have lately become acquainted, I learn that they have 16 mandirs in the city; 13 *Sitambarí*, and 3 *Digambarí*. The *Sitambarí* are always the most numerous in *Malwa* towns; the resident *Jattis* are not more than 12 in number. Of the temples, three or four seem ancient: a subterraneous one to *Párisnáth* more particularly so. It is near or upon the site of the old city, and cannot be visited even during the day without a light. A *Párisnáth* also about ten miles from the town has the reputation of antiquity, and *tirath* (pilgrimage) is performed to it twice a year.

The *Rámsanehi* sect does not appear to have spread much to the south of *Mokandarra*, nor could their pure philosophy be expected to flourish in the superstitious atmosphere of *Oujein*. They have however one plain temple in the city, and about 12 *Sadhús**. I do not particularize any of the other sects as they generally join in worship at their respective *Vishnava* or *Siva* temples. The *Dadus* and *Kabír Panthis* are common amongst the military, while the courts of *Vishnu* are filled with *Ramavuts* and *Ramanujas*, but the varieties of *gosaíns* are perhaps less than might be expected, and of any local peculiarities no information has reached me. My catalogue of the holy things of *Oujein* is not yet exhausted.

At the foot of nearly every tree, commemorating the courage or weakness of woman, leans a *sati* stone, which some pious hand has removed from its ruined *chabutra*, and set up to be worshipped in the shade. These tablets have usually sculptured on them a male and one or more female figures, with a symbol to mark the rank of the deceased; as a horse for the cavalier, a cow for the brahman, and for the *Rajput* (I suppose) a sun and moon†. Sometimes the figures are more numerous; horses and attendants crowd the field, and a dome supported on pillars protects the stone from the sun and rain. On a few, apparently the most ancient, the female figure is so gracefully expressed that I more than once felt tempted to commit a sacrilege and to steal one to adorn my study. Near *SHAH DAWAL's Dargáh* where a battle was fought‡, the groves are studded with such affecting monuments which are supposed to cover the remains of the slain. *Pujá* is commonly paid to these stones; they are found let into the walls of tem-

* They have also three or four *Ramdivaras* at *Indore*.

† Some of the stones scattered about have merely warriors on them without any female figure. They may have some connection with the commemorative tablets mentioned by Col. SYKES in his Essay—*Journ. Roy. As. Soc.* 4.

‡ HUNTER gives a history of the battle.

ples, or resting against the door, or occupying a deserted *sewala*, and the pious villager as he passes one under a tree mistakes the sculpture for some form of divinity and besmears it with ochre. Milk once rained at *Rome* but it was polluted with blood. *LYCUS* tells of a fountain in *India* from which the natives fed their lamps. But the streams of *Oujein* more rich and curious, produce not a polluted liquid, or mere food for lamps, but milk, fresh, wholesome milk. *ABUL FAZL* who believed that the *Sipra* displayed this phenomenon*, was not aware that other waters of the vicinity have the same property. Of seven sacred tanks at *Oujein* two occasionally manifest the miracle. The *Rudra Ságar*†, or rather the *dúdh-talao* which is near it, and the *Khair* (*Kshira*) *Ságar*, which derives its name from the mess so called made of rice and milk. A like prodigy is related of a pool near *Chitrakot*h in *Bundelkhand*, which may be annually verified on the dark half of the month *Kartik* during the night only.

The miracle is sometimes reversed; for the *Sola Ságar*, which is now a large piece of water, was originally a small cup of milk. A rishi observing that his cows returned from grazing with undistended udders, concealed himself and detected a *gowala* in the act of milking the cows. The discovered thief ran away, and in his haste dropped the vessel which contained the stolen milk,—the spilt milk was the origin of *Sola Ságar*.

The credulous *Oujeinis* receive, in its literal sense, the name of another of the lakes, the *Ratna Ságar*, and believe that precious stones at times rise out of the water and glitter in the eyes of the fortunate worshipper. It was originally no doubt a mere complimentary epithet, just as the *Dee* is called the *Ratnákara* or house of gems. But the *Sipra* is, par excellence, the stream of wonders. Its sanctity commences about four miles south of *Oujein* at the *Triveni*, where the three waters the *Riatka*, the *Rutkia*, and the *Chippra*, (*Sipra*) meet. During the drought which desolated this part of *India* three or four years ago, so little water remained in the river, that the citizens became alarmed. Numerous were the prayers, the homas, the offerings of ghee and milk on its banks. "One morning (I use the words of the chief *Mullá* of the *Bhoras* who prefaced his tale with the ominous caution of "you'll not believe me") I went down to the *gháts*, what was my astonishment at finding the bed of the river which I had left nearly dry a few

* It is amusing to find *GLADWIN* taxing his ingenuity to explain this—why did he not also explain the *Parus-pattal* and the mermaids.

† The *Rudra Sagur* is not unfrequently dry; the natives tell you that bones thrown into it in the rains, are decomposed, by the time that the dry weather exposes its bed.

hours before, covered with water a foot deep. No rain had fallen at the city or for 20 miles round, it was a visible interposition of God."—I am not surprised at the credulity of the Bohra, at his telling that he saw what he never could have seen; ignorance is always more ready to wonder than to investigate;—‘sanctius et reverentius visum de actis deorum credere quam scire.’ The disease of superstition which converts “the freshest sandal-wood into a flame of fire”* has infected every class at *Oujein*, where miracles are daily believed which seem to defy belief. During my visit, a gosaín ran an iron stake through his body;—a brahman passed his hand over the wound and cured it†. The Musalmáns in their turn, boast of a faqir, who has been for years in the habit of standing in the open air when it rains; the water separates in a cone over his head and does not wet his body. ‡The frequent recurrence of and ready faith in these miracles, “seen, heard, attested, every thing but true,” teach us, how cautiously we must receive, when superstition is concerned, the testimony of witnesses however numerous, or disinterested; and perhaps in like cases the most rational rule, is almost to adopt the paradox of MACKENZIE, and “to doubt of strong evidence from the very circumstance of its strength.”

The Hindus of *Oujein* do not seem to be much troubled with sectarianism; though MAHÁDEO is of course the most popular divinity, the worshippers of other gods are not molested, nor are the objects of their worship neglected.—A brahman whom I questioned on the subject said in answer, “we treat our deities as you English gentlemen do your friends in a cantonment. We call on them all round but are more intimate with some than with others.” It would be difficult to form an estimate of the number of places at this city which are devoted to the worship of the brahmanical Pantheon, but ABUL FAZL certainly speaks within bounds when he enumerates them at 360.

Leaving for the present the Hindu and his faith, let us devote a few lines to the followers of the prophet. The orthodox sect of Musalmáns, during the fighting times of the first SINDIA, attained consider-

* Sentiment of an Indian author quoted by Sir W. JONES.

† I was to have witnessed this trick, but was prevented by illness.

‡ JEHANGIR tells us that a shower of gold fell in his presence on the head of a saint. The emperor perhaps never saw it, for he is a most unblushing fabulist: or if he did, even his credulity seems to have suspected a trick, for he speaks doubtfully of it and his courtiers laughed at the saint and his miracle; but in the case of our faqir a trick seems out of the question, and the numbers who tell the tale must believe it, on hearsay.

able consequence in *Málwá*, but they are now few in number, without power and without money. The principal family, at the court of MAHADJI' SINDIA was that of A'DIL BEG*, of which it may be convenient to give a short account, as to its members most of the Musalmán buildings of *Oujein* are due.

A'DIL BEG,	{	By a wife	}	By some mistress
		1. ABDUL HAKI'M BEG.		CHAMMAN BEG.
		2. MANOWAR BEG.		
		3. ANWAR BEG.		

Of A'DIL BEG's history I know nothing†. To his eldest son a few lines only, in MALCOLM's Central India, are devoted. But he is much celebrated in *Málwá*, and was sent on several important embassies. On one occasion, when he was vakeel to the *Oudé* court, ASUF UD DOULA, pressed him to remain in his service. ABDUL HAKI'M excused himself in a compliment to both his patrons which raised him in the estimation of the Vizier and much endeared him to SINDIA. It is said that whenever he entered the *Durbar*, his *Mahratta* master rose slightly from the cushion, (an honor he paid to no one else) calling to him in a friendly manner as *sáhib* and seating him by his side. One day being sulky or lazy he neglected the ceremony. The mortified BEG returned home, dismissed his establishment, and retired in the garb of a faqir to a neighbouring mosque. Three or four days afterwards MAHADJI' remarking his non-attendance at court inquired the reason. "No one" said his brothers, "knows quelle mouche piquée but he has turned faqir and is telling his beads in his father's masjid." SINDIA immediately rose from the *durbar*, hastened to the mosque and addressing the pretended faqir, said, "what is the meaning of this?" "My lord," replied the nobleman, "I am your slave and live only in your favor; you have always distinguished me above the rest of your court by rising when I entered the *durbar*. It was a trifle no doubt, but a trifle on which hung my honor and dignity: the last time I approached the presence you received me without the usual compliment, exposing me to the sneers and reflections of my enemies and to the mortification of thinking that I have lost your affection. What business have I at a court where I am no longer regarded." MAHADJI' made no answer, but taking him by the arm with a gentle violence brought him back to the palace.

* I do not mention RANA KHAN, as his history is comparatively well known.

† I may as well premise that my library is scanty, I have neither PRINSEP's *Ameer Khan*, nor BRIGG's *Mahomedan History*. The gallant A'DIL BEG, in the RANA of *Oudeypoor's* service was a *Sindi*. The father of ABDUL HAKI'M, I believe, a *Deccan Musalmán*.

He continued in great favor for some time, but seems, at last to have been supplanted by CHAMMAN BEG. The rise of this younger brother is curious. It appears that while all his family were in power, CHAMMAN BEG alone had remained without appointments. He became however intimate with the dewan who introduced him to his master. SINDIA surprised that a son of A'DIL BEG should till then have been unknown to him, asked ABDUL HAKÍM how many sons his father had left, "three" he answered, repeating their names. "And CHAMMAN BEG?" "O he's not my brother, but the son of some slave girl." Boiling with rage the equally low-born Mahratta turned his back on the blundering BEG.—CHAMMAN was immediately taken into favor, was sent to take charge of *Mandeswar*, and subsequently rose to great power and distinction.

MANOWAR BEG had some command near *Bhurtapore*, but being defeated by the Jats he returned in disgrace and was never afterwards employed. The district of *Mandeswar* had been entrusted to A'NWAR BEG but he was removed to make way for his illegitimate brother*.

Of about fifty mosques not more than seven or eight are at present frequented. The principal two very handsome buildings in the midst of the city bear the names of the founders A'DIL and CHAMMAN BEG. One of the deserted mosques is called *Bé-neo*, or without foundation, because the under surface of the lower range of stones of its walls, is on an exact level with the ground about it, and really as the place is small and low, and built on the crest of a hill, it may possibly have no foundation. The *Oujeints*, however, confirm the propriety of the name by a fable which has certainly no foundation. A Kábul faqir took it into his head to travel, but unwilling to leave a favorite mosque he carried it about with him on his shoulders. Arriving at last at *Oujein*, a brother faqir whom he had formerly known, called out, "Friend, what are you carrying that great thing about for, put it down here." The weary traveller deposited his load, but never took it up again, for charmed with the place, he made it his home, and a small tomb in the court of the mosque is shewn as the spot where rest his remains†.

There is an Arabic inscription over the door, consisting apparently,

* I cannot help, even at the hazard of being tedious, again apologizing for the meagreness of these details, information regarding the personal histories of individuals is easily obtained by men in office, but with great difficulty by a subaltern in a cantonment.

† A Jain assured me that this place was an *apasra* or reading room of his sect, but it is evidently a Musalmán building.

of extracts from the qurán, but I was too pressed for time to stay and decipher the nearly obliterated letters which were placed too high to be read from the ground. But few of the other Musalmán buildings merit description. In the heart of the city and close together, the tombs of two ladies stand in quadrangles, enclosed by walls. One covers REKMAT BÍ'BI', a person more celebrated for liberality than modesty, for she annually expended in a tazeea 700 rupees of the wages of prostitution. The occupier of the next tomb would be shocked at its vicinity to so unchaste a character. She was the beautiful wife of a Nawáb BAKHTÁR KHÁN, whose affection for her induced him, in her last illness, to summon a learned Hakím from *Surat*. But in spite of the arguments and prayers of her friends the prudish lady would not consent to her pulse being felt by a stranger. The doctor suggested that she should hold one end of a string, passed through as many doors and walls as she pleased, while he by feeling the other end would judge of the state of her body. The lady seemingly consented, but tied her corner of the string to a cat's neck. Alas! cried the doctor from without, that cat is starving to death, pray give it something to eat. The husband enraged with the fastidiousness of his wife insisted upon her again holding the string, but when he left the room she tied it to a post. The doctor who was not to be deceived instantly in a rage quitted the house, and the lady fell a martyr to her too-scrupulous delicacy. Much treasure is supposed to have been buried with her, but it is now no longer searched for, for it is believed that a party formerly employed in the unholy act of endeavouring to rob the dead, lighted upon the spot where the body was deposited. It was found lying in a sandal wood cradle and the face so piously concealed during life, became by a cruel fatality exposed after death to the vulgar gaze of these sacrilegious men. The worm had not outraged the fair lineaments, and the modesty of the beautiful features struck such remorse into the hearts of the plunderers, that filled with pity and shame they immediately covered up the grave, and no one has ever since been impious enough to violate its sanctity. These two tombs are adorned both externally and in the interior with slabs of white marble, having sentences of the qurán sculptured on them. I looked in vain for any inscriptions which would certify to the occupants of the buildings, as I have heard them ascribed to different individuals than those to whom I have assigned them.

Of the other tombs, one to ISMAEL KHAN RUMI' occupies a conspicuous situation, the crest of one of the hills of the old city. Of the

history of the KHAN I am ignorant. I was equally unsuccessful in learning any thing regarding the cemeteries of two saints, PÍR MACHAM and SHAH DAWEL, both of which are beautifully situated in groves outside the city. A singular superstition is connected with the burial place of a third saint, PÍR KHÍR, or as he is more properly called PÍR KARRA; the last name originating in the belief that before the suppliant at the tomb can take rest, his wishes are granted.

Women desirous of progeny bake four flat cakes of flour, and crowning them with small pieces of meat and fruits, set them floating in a baolí near the tomb. If the saint is propitious, two are said to sink, and the other two having been first carried to the opposite side of the well, return back to the happy votaress.

As a not inaccurate method of calculating the Musalmán population of an Indian city, I visited on the *Bakríd*, the *idyáh* at which all the faithful are sure to be present, whom age and sickness have not confined to the house*.

An immense crowd had assembled but a large proportion of it was composed of idle spectators, or petty merchants, and I should not suppose that the number of Musalmáns was greater than 2,000.

The Musalmáns agree better with the idol-loving Hindus, than with the followers of their own prophet, the *bohras*.

The Mahrattas and Musalmáns, indeed have in a strange manner amalgamated their religions. AMÍR KHÁN paid a brahman to pray for him at *Rushkar*: HOLKAR always provides two tazeeas at the moharram, and gives presents to the water-carriers, while many of the Mahrattas appear dressed in green turbans, &c. on the katil ká rát. But the *bohra* can never conceal his opinions, is for every blurting out his creed, and seems longing to have a hearty curse at the three caliphs. Their chief mullá was my constant companion during my visit to *Oujein*. Sitting on one occasion with a munshi and myself, he asked interminable questions regarding our manners and customs. But the day was hot and the mullá is old: he grew sleepy: "Iladmiraít ton-jours mais is bailloit quel que fois" and every yawn was finished off with a piously prolonged Y—a A—l—i. These exclamations became at last so frequent that I could perceive my munshi wincing under the infliction, and he told me afterwards that he should have been much offended "but he's an old man and thank God I've seen the world." As might be expected quarrels between the bohras and sunnis, are not unfrequent, and in a fray which occurred at *Mandiswara* a few years ago,

* This method will not apply to a cantonment, where each regiment has its private praying-place.

the chief mullá narrowly escaped with his life*. A sunní will not receive a glass of water from a bohra, unless poured out before his eyes from the latter's lotá, who would it is declared, certainly spit in it if the other turned his back for a moment.

The early history of the bohras is involved in much obscurity: MALCOLM, who asserts that they are descended from the Hassanís, has not informed us, whether he derived his knowledge from common report, or written authorities, and omits to notice that COLEBROOKE and others have on strong grounds† disputed that extraction.

Of this interesting tribe, I at one time entertained a hope of being able to send you a more satisfactory history, than can be gleaned from the accompanying meagre notes: for on paying a visit to the chief mullá's house, I was delighted with the sight of nearly 200 volumes of Arabic lore, from which he promised to permit me to make whatever extracts I pleased. But the mullá is old, cautious and avaricious, and though still profuse of his promises of giving me the use of his library, I have not as yet been able to procure even a catalogue of it, and the scanty information which in answer to my queries, and to whet my curiosity, he sends me piecemeal, in letters, is of that description, which the Hindus call, *A'tpatáng*, in which nec pes, nec caput, &c.‡ Perhaps, however, he tells little, because he has little to tell. I am the more inclined to this suspicion, from the nature of a few extracts, hastily made, from two or three books which he pointed out to me, as the most respectable authority on the subject of his creed. Of the value of these you may judge from the following specimen§.

"A man, named YAKU'B, obliged to quit his country from some domestic or party feud, was the first of his sect who put his foot in India, having left *Egypt* and landed at *Cambat*, A. H. 532, A. D. 1137.

* See HEBER'S Journal, vol. II.

† Their not rejecting the last five Imams, their peaceable pursuits, &c.

‡ He promises to pay me a visit in the cold weather bringing all his books. Should he not fail me, I will send you notice of any thing I may find curious in them: D. HERBELOT mentions a few histories of *Yemen* for which I inquired, but the mullá did not seem to know of them. I remember the titles of a few of the bohra MSS. *مختزع الاخبار عيون الاخبار شرح الاخبار*.

§ The extracts, mere rough translations, are distinguished by inverted commas. Of the history of the sect before 532, I am ashamed to send but in a note the confused story of the mullá. The first Persian apparently of whom their chronicles speak, is one "SOLEYMAN FARSEE," who emigrated from *Fars* or *Hamadán*, (I suppose to Arabia,) and was the bosom friend of (there a word seems wanting) "BIN MAHOMED IL MUSTAPHA." ?

At this time, the chief mullá of the sect, (which had been for some years settled in *Yemen*.) was ZOHEIB BIN MUSA. Egypt obeyed the rule of the caliph MOSTEMSIR BILLAH, and SADRAS SINGH governed the Hindu kingdom of *Píranpatam*."

NOW MOSTEMSIR, say most authorities, died A. H. 487, and his grandson HAFEDH, the 11th caliph, reigned from 524 to 544.

The *Guzerát* chronicles, though very confused at this period, agree better with the above date; for SIDDHA, or JAYA SINGH, of which SADRAS may be a corruption, was king of *Anhulwaranpatam* in 1094. YAKU'B having landed at *Cambay*, was received into the house of a máli named KELA, whose hospitality to a stranger soon met a reward, for the garden-well becoming dry, the prayers of his guest caused water again to rise in it. The gardener naturally approving of such a convenient faith, immediately adopted it, and YAKU'B learning the Gujeráti language with surprising quickness, soon gained as a second proselyte, a boy the son of a brahman.

The king SADRAS, and his two dewans, the brothers TÁRMALL and BÁRMALL, used to pay frequent visits to *Cambat*, for the purpose of performing pujá at a temple, much celebrated for an iron elephant, which hung in mid air, a *chamakpán* having been let into the roof above it. The zealous YAKU'B caused a block of stone to be cut to the size and shape of the loadstone, removed the original slab, and substituting his own, the elephant of course fell to the ground*. The daring author of the profanation, who made no secret of it, but when they were eagerly searching for him, boastfully exclaimed, "adsum qui feci," would have been immediately sacrificed to the rage of the idolators, but he represented that it was folly to put him to death, merely because he was more powerful than their god, of which he had already given them one proof, and of which he was prepared to offer another. Let your god said he, dry up that tank, if he succeed kill me; if he fail acknowledge my superiority. The eloquence of the preacher touched the simple Indians, who consented with joy to the trial; but

* It will immediately occur to your recollection that the *Gaznavide* MAHMUD performed the feat in the same country; Dow, i. 71. The story is a very old one, and BAYLE in his article "Mahomet" gives some amusing quotations on the subject.

YAKU'B might have learnt the secret at *Alexandria*, where in the temple of Serapis there was a similar argumentum demonis.—Sed cum quidam dei servus inspiratus id intellexisset magnetem lapidem e camera substroxit, &c. &c. PRIDEAUX, who had a large faith, and others have argued upon the possibility of the suspension.

in vain the brahmans, like the priests of old, called on the name of their BAAL, from morn even unto night, saying, BAAL, hear us. Their lord was peradventure asleep, for he heard them not, and the waters remained unmoved and undisturbed. YAKU'B stood by, like ELIJA, and mocked them, and when at last in despair they relinquished their fruitless task, he by a few prayers and incantations caused the waters to retire. I have dwelt the longer upon this fable because it confirms the fact of a connexion with *Egypt**, by the singular coincidence of the drying up of the tank, with a well known superstition peculiar to that country. In DE SACY's *Abd Allatif* the curious may read the whole process by which the African magicians absorbed water; a small image, the letters T and H, some string, a little pigeon's blood, &c. being the simple ingredients of their talisman†.

But YAKU'B's skill was not confined to depriving a pool of its water. At the king's request he again replenished the exhausted tank, and SADRAS and his court, won by such a succession of miracles, embraced the religion of their author. "Of a truth" says SADI, "every one is born with a disposition to Islámism." The inhabitants of the neighbourhood soon followed the example of their lords, and in a few days a numerous population was repeating the *Imámiyeh kulma*. The Indian converts, who being generally merchants, were distinguished by the name of *bohras* (*byohar*, traffic) were obliged, from their ignorance of Arabic, to refer to their brethren at *Yemen* whom they looked up to as superiors in all questions regarding the laws and ceremonies of their religion, just as the Parsís of *Hindustán* obtained their *revaiuts* from the more learned guebres of *Yezd*. As it is the duty also of every Bohra to perform once in his life a haj to his chief mullá, an active intercourse subsisted between *Yemen* and *Cambay*, the pious pilgrims doubtless mingling some attention to interest with their spiritual functions‡, and in going and returning

* *Yemen* was at this period a tributary of *Egypt*.

† See fourth appendix to the *Relation de Egypte*. The verses which contain the mystery are too long for insertion here, excepting the opening lines which have an amusing solemnity. "Toi qui desires apprendre le secret de faire absorber les eaux ecoute les paroles de verité que t'enseigne un homme bien instruit," &c. The object of drying up water was to uncover hidden treasure, the letter T was always used in African magic, it was the figure of the cross with which the height of the Nile was measured, what H signified I cannot remember. You will have remarked that the names *Kela* and *Chamakpán* (*Chambaka pathar*), are Hindi, though the work from which I extracted them was Arabic.

‡ That such has been the practice from the days of the Crusade till the present time, see ROBERTSON'S disquisition.

providing such an assortment of goods as enriched both themselves and the Yemenites.

A mutual interchange of good offices thus established, it is not surprising that the latter when driven from Arabia by some revolution should have sought refuge with their Indian brethren, by whom as was expected, they were honorably and affectionately received. The whole tribe with the exception of a *few who are said to have fled into Persia*, perhaps in gratitude to their hosts or from similarity of pursuits, adopted on their arrival in India the name of bohras, assumed their dress and learnt their language. The old mullá had been enumerating to me in guttural tones the chief priests from 532 to the date of the final settlement in India, insisting that I should write them all down though they consisted of such fatiguing long names as "*Sayyad ya fuqir uddín, Abdullah bin ali bin Muhamed bin Hátem*" and was about to tell me the date of the emigration, when I assured him that he need not trouble himself as I had an infallible method of discovering it. Making them some shew of figures and circles I multiplied the number of mullás 23 by 17, and the product came singularly near the truth, for the grand emigration was in 946. It was amusing to witness the old man's astonishment; every visitor who dropped in, mullás and others he eagerly told of the wonderful calculation. They all elevated their eyebrows stroked their breasts and drawled out a *Yá Ali**.

The troubles which obliged the bohras to leave "happy Arabia" are doubtless connected with the invasion of the Turkish emperor SOLEIMAN, who in 1538 conquered the kingdom of *Yemen*†. Of this event we have no very detailed account, and perhaps the bohra chronicles will throw light upon CANTEMIR's meagre notice‡. The *Guzerát* historians of this period are too busy with the murders and depositions of the last weak kings of *Ahmedabad* to remark the entrance into the country of a few poor fugitives, and the bohras,

* I had shortened TOD's average of reigns as an adult only can succeed to the *bohra-gaddí*, but my average was too little; for the succeeding period it would have been too long, for as there were 22 priests 14 would be nearer the average of each reign.

† The Turkish troops followed the steps of the fugitives, for it was in this year that they made an attack upon *Diu* when four lamps suspended to the mast of every ship of the Portuguese fleet frightened the gallant army from the Indian shores.

‡ A work mentioned in D. HERBELOT's article *Jaman* would probably describe the event at large, as it was written but a few years afterwards.

sheltered in their insignificance, do not seem to have been hindered*, and probably profited by the troubled state of the kingdom, and soon spread themselves over *Guzerat* and *Hindustan* settling at *Surat*, *Ahmedabad*, *Sidpore*, *Burhanpore*, *Oujein* and *Rampura*. Their numbers at present may be roughly estimated at 100,000 souls†.

The most remarkable person of the sect at *Oujein*, is decidedly their head mullá, *ESAU*, to whom all Europeans apply for information on visiting the city, for as he has resided there about 40 years; he is a living chronicle of the "times of trouble" and to boot like *CREBILLON*'s *Sháh Bahmun*, 'il est sans contredit l'homme de sa ville qui possède le mieux l'histoire des événemens qui ne sont jamais arrivés.'

It is a mistake to suppose that he partakes of any of the divine authority with which the *bohras* invest their chief priest, of whose orders he is merely the organ; nor has he any particular respect paid him by his flock; for as we walked together at a *melá*, where numbers of them were assembled, I remarked that they almost all passed him without notice or salutation. He seemed to guess my thoughts, and said rather tartly, 'we are a plain people, not addicted to bowing and scraping.'

The succession among the chief priests, is solely determined by the will of the reigning mullá, who in case of incapacity in his own family, from youth, bad conduct, &c. will transfer the honor to another house; and one of the first acts on ascending the *gaddi*, is to nominate the next heir to it. The last mullá, who was the *saggá* brother of mullá *ESAU*, died in the beginning of March, and was succeeded by *MAHOMED BADAR UDDI'N* who is about 27 years of age. The *bohras* have three separate wards in *Oujein*, or as they themselves count them five, for two are large and double. Their religious buildings are hardly worth visiting except perhaps one mosque, to which is attached a low, small, dark room where rest the remains of 7 or 8 of their chief mullás: the tombs are placed side by side, on a raised foundation of fine white marble, on which verses of the *qurán* are thickly sculptured. A sort of awning is spread above them consisting of a board, into which pieces of looking glass are closely fitted together, and these with the common wall shades round the room give it the neat but tawdry appearance which characterises their shops. When lighted up on festivals, it may look gay enough, but on common days, its only ornament, the pure marble (to preserve

* There is a slight allusion to their having been expelled from *Sidpore* and *Ahmedabad*.

† I speak from native authority, without means of confirming it.

it from injury) is concealed under stuffed rezáis, so that the place altogether presented but a mean and shabby appearance; though of course I expressed with uplifted hands and eyes all the admiration I was expected to feel.

A Persian historian quoted by COLEBROOKE tells us that many bolras were converted in the orthodox tenets by the first Musalman king of *Guzerát* in 1391: but the "Arguments" of the traditionists, (we may guess their nature) doubtless prevailed only so long as they had the power of enforcing them; for I am assured, that there is not at present a single sunní included in the sect. They appear with a few ceremonial exceptions to be strictly shíahs; and reverence the six last Imáms which distinguishes them from Ismaelís. Their burial-grounds have a pleasing appearance, the tombs being regularly arranged in streets east and west. The tombs themselves, which are of course north and south, the corpse resting on its right side, differ in no respects from those of sunnís, with the exception of a small *chirágh taklu* cut out of the north face, just like the cavity for the inscription of our own tombs. In a churchyard of this description at *Kargaon* I counted more than 1000 tombs ranged in about nine streets, some of them for children smaller than the rest, and one, covered with a singularly elegant, though perhaps tawdrily painted dome. They formerly, we are told, sent a fifth of their gains to the Sayyads of *Medina*, but a practice which imposed such a strain on the conscience could not have been expected long to obtain, among a money-loving people. Now and then perhaps a twinge of conscience, may induce the driver of a hard bargain to devote a pittance of his gains, to the holy Sayyads, but this is a voluntary, unusual, and supererogatory act of piety. Like other shíahs, they pray singly without an Imám. At their devotions they use a particular dress which consists of a *tahband*, a *chadar* thrown over their shoulders, and a small dark-colored cap, some adding to this a sort of surtout. After praying they wrap up the clothes in the *mosalla* or praying carpet. They are not so nice with respect to the cleanliness of this dress as COLEBROOKE supposed, for all that is required is that it shall be washed by their own hands after coming from the not sufficiently orthodox fingers of the *dhobí*, but it is only again changed, when become even in *their eyes*, dirty, or when it may have acquired a peculiar defilement*. So cleanly a precept as that of daily washing it, would be an exception to their general habits; for they are a very

* *Quum crepitum ventris ediderint.* They have generally two sets of this dress one of which is always kept at the mosque.

dirty people, wearing usually colored drawers, which they seldom wash, and do not change till they fall off in rags. Their houses seemed certainly neat, and a tiffin of which I partook at the mullá's was served up in the European fashion, in very clean-looking dishes, but the narrow and sometimes covered streets of their wards teem with every sort of filth. In this last respect they but copy their fellow-citizens of *Oujein*, than which I have rarely met a dirtier city: even in the dry weather mud a foot deep covers most of the streets, and disgusting sights and smells offend at every corner.

I must not omit to notice that a fine of 20 cowries (rich and poor pay equally) punishes the non-attendance of a bohra at the daily prayers. A larger sum is exacted for remissness during the *Ranzán*, and it is said that the dread of this small loss operates powerfully upon a class of men who are particularly penny-wise. The money collected thus is transmitted by the *Oujein* mullá to his chief at *Surat**, who devotes it to religious purposes, such as repairing or building mosques, assisting the needy of his subjects, and the like. Several other offences have the same characteristic punishment, such as fornication, drunkenness, &c. But the cunning bohras elude many of the fines, and daily indulge in practices not sanctioned by their creed; thus in their shops pictures and figures may be purchased, though it is against the commandments to sell the likeness of any living thing. I cannot learn how the chief mullá is supported, but I am told that the heavenly passport he was supposed to furnish, is an idle fable, and every bohra to whom you speak on the subject begins to curse and to swear, and to exclaim that it is a lie.

An excellent bird's eye view of *Oujein* is obtained from the *Goga-shehid*, an isolated hill in the south-east quarter of the city. The name has its origin in one of the numerous versions of the tale of the throne of *VIKRAMÁDITYA* being discovered by *RÁJA BHOJ*. A case, which, to use the words of the Indian narrator, had made the rája bite his nails, was at once decided by a shepherd boy who was playing with his companions at the game of king, seated on a mimic throne on the top of the hill. The rája sent for the young lawyer who refused to stir from his judgment seat, and an armed party attempting to bring him by force, he defended himself gallantly, and at last overpowered with numbers and wounds fell lifeless on his throne of earth†. The

* The chief priests have of late years lived at *Surat*, but, their place of residence is in their own option and has been often changed.

† HUNTER misled by the word *Shehid* mistakes *Goga* for a Musalman saint, or perhaps he confounded him with *RAMASSEH PÍ'R*, also called *GOGA PÍ'R*, who was killed near *Poshkar*. See MALCOLM'S *Central India*, 2 : 177.

rāja could not repress his sorrow at the death of the wonderful child till consoled by the suggestion of the vizir, that some virtue concealed in the hill, could alone have converted an ignorant cow-boy into a sage and a hero. An excavation being accordingly made, the magic throne with its lion supporters and 32 speaking puppets was brought to light*.

Mounted on this hill and turning to the west the eye is first attracted by a staring white wall standing alone, and like some huge target actually riddled with balls. This is all that remains of the palace of the restless PÁTANGAR whose singular history is doubtless not unknown to you. He imposed the same restriction upon his son and daughter-in-law as that with which BLANCHE persecuted St. LOUIS and his queen. In strange contrast, a bulky black building appears to the right of the last, wearing that dismal look peculiar to a house which has been long unoccupied. And is it quite uninhabited then? I asked a bystander. Oh no! was his answer, it is full of jins. A Mu-alman lad just then came up, riding a small pony (he once rode elephants, said one of his attendants in a loud voice but *jaisa húú taisá diya*), and begged to offer me his salám. From him I learnt that the sombre building had been the residence of the BHAO BAKSHI, the old gentleman, he assured me, might still be seen by the eurious, squatted at midnight in the centre of the deserted hall, counting his money bags:—but the intruder would rue his temerity; for before he could leave the house, jins and demons would drive his senses out of him.

My new acquaintance with a justifiable pride, begged me to observe that the minarets of the mosques of A'DIL and CHAMMAN BEG, overtopped every building in the city. Even the golden *kalasa* of *Mahákál* which glitters in the distance can hardly dispute the preeminence.

The observatory of JAY SINGH may be distinguished to the S. W. HUNTER's minute description renders a further notice unnecessary†. The wall of the great quadrant is still standing though its circles are nearly obliterated‡. Did they remain they would but be thrown away at *Oujein* which has long ceased to be the abode of science.

* I have abridged a long tale, as the same or its fellow may be found in such common books as the *Battisi Singhásan*, &c. Most of them make *Dhár* the site of the *Singhásan*, and the inhabitants of that city boast their hill and their tradition.

† Asiatic Researches, vol. 5.

‡ The circles in the tiled building are probably still distinct, but I unfortunately forgot their existence till I had left the place.

In answer to my inquiries for a Jyoshí, I was informed that there was not one in the city fit to speak to a sáhib*, nor could I meet with a single person who had ever even heard of the *jantra* of *VIKRAMÁDITYA*. To determine the site of this would-be curious, for it would in some measure fix the position of the ancient city, and from *BABER'S* notice†, the observatory would seem to have been standing in his time.

Still posted on the hill and looking around the eye falls on a confused mass of buildings among which the palace of the *Scindias* and of the *Romasilar* can alone be distinguished. To the north trees confine the view, shutting out some of the most populous districts, and rendering it impossible from the coup d'œil to guess at the number of houses so as to form some estimate of the population of the city. I was furnished for that purpose with a lengthy list of the mahals, which proved equally unsatisfactory, for some of them exist only in name and others have hardly an inhabitant. The Musalman names of a large proportion shewed the bygone influence of that sect. *Oujein* seems gradually retrograding to its ancient site, most of the southern quarter of the city being deserted, owing apparently to the little elevation of the banks of the river on that side which must occasion them to be frequently overflowed in the rains. To balance this the hills of the "*Juni*" are slowly becoming covered with *Nyapuris* without end.

When *JACQUEMONT* was at *Oujein*, he requested three of the principal authorities who chanced to be sitting with him to write down separately what they supposed to be the population of the city. I forget the extravagant figures they guessed, but two of them who had been at *Benares*, calculated the number of the inhabitants of that city, the one at 50, the other at 20 lacs. *JACQUEMONT* then produced your moderate census which of course they assented to and disbelieved. One of the party the chief mullá of the bohras, asked me if it was correct. I told him the story of the rája who challenged its accuracy

* That I was not misinformed, see *Journal As. Soc.* 3 : 508. I had been desirous of making inquiries regarding the very curious meteor mentioned in your *Journal*, 6 : 79. It may interest you to know that it was seen (and as far as I can learn at the same moment) at *Nimach* and at *Mahidpore* to the south ; at *Rajwass*, to the northwest, (I may perhaps err here, for I have lost my note of it ;) and at *Mhow* and *Hussingabad* to the north and presented at all these places exactly the same appearance. The beautiful sketches accompanying were drawn by Lieut. *KEWNEY* who saw the meteor at *Hussingabad*. (We regret the impossibility of introducing these colored sketches.—ED.)

† *ERSKINE'S* *Baber* 51, the emperor seems puzzled between *Oujein* and *Dhár*. Where is there any notice of the old observatory ?

and whom you convinced in spite of his teeth by a reference to his own establishment. Do you remember that scene? The indignation of your friend at the number of 52 assigned to his family, his boast that it contained three times 52, and the difficulty he found at last in eking out even your tale, by two old beggar women who slept at his gate? If the more enlightened *Benares* folks were so incredulous and ignorant, you could not expect much assistance in such calculations from the Goths of *Oujein*. The number of residents I would roughly estimate at 70,000. The theories which account for the change of site of *Oujein* appear to me all equally unsatisfactory—I neither believe with HUNTER that a shower of earth, nor with MALCOLM that a flood, overwhelmed the old city, nor with the natives that it was turned topsy turvy. The tales of old bricks and of wood of surprising hardness, &c. dug up at depths of fifteen feet seem to smack of the *Oujein* failing of exaggeration. Several people were interrogated who had been twenty and thirty years at the place, none of them had ever positively seen such things, though all believed most religiously both these and much more wonderful curiosities to be found. It is currently told, that a chamber was discovered in which was seated the skin of a beautiful lady, just, explained my informant, like the shape of a grasshopper which you see trembling on a stalk of grass in the dry weather. Some incautious visitor approached too near the delicate shell, it vanished into air—like the fish found in the pyramids,—“*comme de la poussière qui s’envole quand au souffle dessus.*” Bricks found at any depth would prove little, for they might have belonged to walls which stood on the slope of a hollow, filled up by time; many of the houses of the present town being built in this fashion to save the trouble of making a back wall, or they might have belonged to under ground granaries, *takhânehs*, or wells. A shower not exactly like the famed one of bricks and tiles*, but one equally composed of building materials, such as rained, says ASSEMANI, in 769, “*Une pluie de pierres noires,*” seems as likely to have fallen, here, as earth or sand.

The surface of the hills (of the old city) where it has not been ploughed and picked is strewed with fragments of stone, just as you would expect in a place which had once been covered with houses: these broken pieces of trap being parts of walls of which the larger companions have been taken away as material for other buildings.

The theory of an inundation is principally supported by a tradition that the river has changed its bed. This belief seems to me a native

* PLINY, where the date is gravely given.

fabrication to account for a square, tall, brick building, which resembles the wells so frequently found near the banks of the river. It is situated in a hollow through which the river is said formerly to have flowed, and which is perhaps merely the dried-up channel of some nullah. Of the name of the well *Bibi Mako* I could get no more satisfactory explanation than that the words are convenient for the repetition of the echo. Every little idle urchin runs into the square and bawls out *Bibi Mako* with a drawl on the o, and is equally frightened and delighted with the reply of *Bibi Mako*. One argument is conclusive against an inundation: that the hills on which stood the old city are higher ground than the level of the present town, and that the latter is the more likely also to be overflowed. Indeed no such extravagant theories are required to account for the desertion of the first occupied spot. The whim of the reigning prince is sufficient to determine the position of any oriental town, of which we cannot look around without observing instances, as at *Delhi, Lucknow, Maheswar, &c.* And that coins and antiques should be picked up, is not a whit more extraordinary than the annual harvest of such curiosities at *Beghrum* and *Canouj, &c.* towns, the last of which at least, was gradually deserted.

Romance lovers would be shocked at my theory of the origin of the so-called *rāja BHIRTRI's* caves. The natives are in the habit of excavating the foot of the hills of the old city for an excellent clay of which there is a thick and extensive bed. Any one who has resided at *Delhi* will remember the excavations there for the same purpose, which have not unfrequently been converted into agreeable *takkhānehs*. One of those at *Oujein* nearly rivals in extent, *BHIRTRI's* retreat, is supported by arches cut out of the clay and is divided into several chambers. Such was probably the origin of the great caves, which are very low, and not of any great extent*. They are supported by pillars, clumsy, but massive, and the walls and ceilings are lined with enormous blocks of stone calculated, it might be thought, "to fatigue time." But they will shortly be crushed by their own weight; already one room has fallen in, and some of the slabs are in such a position that at first sight it does not seem safe to walk under them. What may have been the primary object of the buildings is matter of question. The natives contend that it was *rāja BHIRTRI's* hermitage, but their own fables refute them, for we read that the *rāja* immediately after swallowing the *amar phal* set out on his travels. In no place did he allow his weary limbs long to rest, though he halted at *Schwan* on the

* The dimensions may be seen in HUNTER.

Indus, at *Bhartewar* near *Khyroda*, at *Chunar* and *Benares*, and to this day he is believed to be still wandering about, among the *Hyperbo-reans* beyond the *Himálayas*. A late writer* imagines it to have been the dwelling place of rája *BHIRTRÍ'*. There is, however, no appearance of its having been built to live in. *BHIRTRÍ'* would have run the risk of breaking his head or his shins, every time he rose up, or walked, in his low-roofed unevenly-floored mansion†. The pillars too are sculptured on only three sides, that side which faces the wall, and which would not be seen by one passing through the caves, not having been even smoothly chiselled.

The antiquity of the caves will be much lessened‡, if from the first they were furnished in the same fashion as the present, for they are now evidently ling temples. The figures on the pillars, are small, much defaced, and were originally far from being deeply carved, but there is no difficulty in recognizing them for those indecent groupes which mark the temple of *Shiva*. Several lings are scattered about, though one only seems to be worshipped a *Kedareswar*, 'lord of cedars.' Marks of feet engraved on the rock are not unfrequent. At the end of the left cave on a slab of black stone about three feet high and one broad, two figures (one over the other), are cut, sitting cross-legged, performing *tapasya*. The upper one is called *Gorakhnáth*, the lower, his pupil *Bhirtrí*.

Near the entrance lies a huge head of a *Rákshasa*, and the ghát below takes its name from a gigantic stone image of *Kapila muni*, which leans against the bank half buried in sand.

The quantity of antiques collected amongst the ruins of Indian cities has always seemed to me a subject of wonder. The supply from the old *Oujein* is so constant and plentiful that the natives call the place by the appropriate name of *Rozgár ká sadábirt*, and it is in truth a never failing charity for the industrious poor. In the idle days of the rains the digging begins. The principal things found are glass, stone, and wooden, beads, small jewels of little value, seals, (agate and cornelian,) and a few women's ornaments; copper coins are numerous, next in number are the debased silver *Guzerátí* ones. Pure silver rupees seem scarce, and gold mohurs are either secreted and melted when found, or they but rarely reward the searcher, for I was only able

* The author of the paper before alluded to in the E. I. United Service Journ.

† The caves seem by their position to be exposed to inundation which alone would have unfitted them for houses, and may have been the cause of their having been so solidly built. An outer court, though very strongly constructed has been partly thrown down apparently by the swell of the river.

‡ That is, according to *COLEBROOKE's* theory, which however seems to have now but few followers.

to procure one and that a doubtful specimen. As the pilgrims carry away with them, as relics, what has been dug out of the *Junt-garh*, the merchants mix with the real antiques every old bead or piece of copper which has an ancient look, and pass them off as genuine on the unsuspecting natives. One man brought me a large heap of copper seals or plates of chaprâsses which had engraved on them modern Musalman and Mahratta names, and was ready to take his oath that they had been dug up, which perhaps they were, for he had probably buried them that they might have the appearance at least of age. Steatite "*Nâddîlis*" are also frequently brought for sale, some of them as old-looking as if they had really been buried with the city. I send you one as a specimen.

Sometimes the owner of an antique cannot be induced to part with it. I was told of a baniah who had a fine elephant coin, but to my request that he would sell it me at any price, he urged that ever since it had been in his possession, he had been invariably lucky. At length he consented to let me look at his treasure,—it was a bright new fanam!

The difficulty of making a collection of coins in *Mâlwa* is very much increased by the infinite variety of the currency. Every petty town has or had its separate mint, and the larger ones occasionally alter their type, so that when the impression has worn away, it is difficult to tell whether your specimen is an antique, or has been struck at a place a few miles from you. The bankers can give no assistance, they only look to the value of the piece, and care not for its author.

Even when we have secured a coin of whose antiquity we are assured, it affords but little of that satisfaction which rewards Mr. MASSON'S* labours. The surface of every silver *Saurashtra* coin I have procured has scaled off, leaving little of the impression perceptible; and out of several hundred of the pyce (I have called them), there is not a single specimen in which the letters, which seem to have been round the edges, are not worn away and illegible. In introducing to you my poor collection of antiques, I will commence on the approved principle of "at the beginning setting forth the best wine."

An intelligent munshi, who jealous of *KERAMAT ALI'S* fame has become an eager antiquary, informed me one morning that he had

* I had drawn up a few notes upon that gentleman's collection, but my paper has so swelled "Eundo" that I must defer them to another opportunity. Let me however assist him out of one trifling difficulty. In the second memoir he is perplexed by the differences of the amount, and modern calculations of distance in *Afghanistan*. But the measurements seem in fact the same, for the Roman geographers in writing of Asia always make the distance too great from dividing the stages of the Grecian authors they copied, by eight instead of 9½, when reducing them into Roman miles: either *RENNE*L or *DENVILLE* discovered this.

procured a *Soleymani* with characters so well engraved on it, as to remind him of the writing of YAQUB REKUM KHÁN; a *Delhi* worthy, such a master of his pen, that a beggar asking alms of him, he wrote one letter on a slip of paper and threw it to the fortunate fellow, who gained a livelihood by shewing it. The munshi's treasure, which with much pomp and circumstance he unfolded from as many wrappers as bind his Koran, was the enclosed agate. I can make nothing of the character, though it bears some resemblance to the *Guzeráti Nágari*. When deciphered it will I fear give little or no information as the letters can hardly form more than one word, which will doubtless prove to be of some unknown.

[This seal was lithographed in Plate XXXVI. see page 680, where it is read as *Sri Váti khuddasya*. Mr. B. ELLIOT of *Patna*, has one similar to it in type but much smaller, which bears the legend *Sri Yokachhátasya*, the seal of YOKACHHAVAS, a name equally strange and un-Indian. Some of the insulated names on the *Allahabad* pillar are in the same style: but this is not the place to treat of them, as it is indispensable to have facsimiles before the eye while describing them. For the same reason we withhold (under permission) the author's notes on the several classes of coins collected by himself at *Oujein* and in its neighbourhood, of which he has most liberally favored us with many very curious and well preserved specimens. We hope soon to be able to engrave this series, which is rich in varieties. The name should embrace those coins having on one side four circles, single or double, connected by a cross, of which examples have already appeared amongst Colonel STACY'S Buddhist specimens. *Oujein* is also rich in what we have called the *Saurashtra* series, and still more so as might be expected, in the *gadia paisa* attributed to VIKRAMA'DITYA. We conclude Lieutenant CONOLLY'S journal with his description of an image visited on his return from *Oujein*.—ED.]

My pandit was so lavish in his praises of an image of CHAMUNDA at *Dewass* that on my way back to the cantonments I made a detour to visit it. A fatiguing walk up a hill some 400 feet high brought me to the boasted fane. The image a gigantic figure, cut out of the solid rock which slants inwards, forming a natural temple, is perfectly adapted to the native taste, being as fine as colors and tinsel can make it. A large daub of red and yellow paint is intended to represent a red canopy, sprinkled with silver spangles and bordered with gold and silver flowers. The face is red, the pajámas are red with gold spangles. The boddice and the huge earrings mimic gold, and rings of real brass hang from the cheeks and nose, the latter proving the image to be modern*. The upper right hand holds a flaming sword over her head, in the position called "forward." The trisul in her lower right hand is inverted, to strike the wretched *daitya* from whom

* According to ERSKINE, in his paper on *Elephanta* in the *Bombay Transactions*.

she borrows her name, who looks as pale, as silver tinsel can make him. One of her left hands grasps a club (*gadā*), the other a yellow rapper. Her *vahan* is a goose, *rara avis*, red turned up with white. A tiger lies crouched at her feet. This idol is much esteemed. The *rājas* of *Dewass* pay it regular visits, ground is set apart for its support, and for 30 miles round; every poor woman who hopes to be called "mother" pays her devotion at the shrine, and fixes a cow-dung *swastica*, on the rock. As you descend the hill, the capital of the great state of *Dewass*, a city of huts, delights the eye; no tree obscures the view; could *SADI* have seen it, with its two *rājas*, two courts, two palaces and two *saddars*, he would have retracted his stanza of the "*Do Dervaish*." "Quid si vidisset Democritus?"

III.—Account of the Tooth relic of Ceylon, supposed to be alluded to in the opening passage of the Feroz lāt inscription. By the Hon'ble GEORGE TURNOUR, Esq. Ceylon Civil Service.

MR. PRINSEP has, doubtless, already explained to the Asiatic Society, the circumstances under which he has been enabled to render another important service to the cause of oriental research, by the discovery of the alphabet in which the inscriptions engraven on the columns at *Delhi*, *Allahabad*, *Patna* and *Bettiah* (all precisely of the same tenor and in the same character); as well as the inscriptions found on various other monuments of antiquity scattered over different parts of India, are recorded. When, on the one hand, the multiplicity of these ancient monuments, still extant in *Asia*, is considered; and on the other, it is found that the age in which, and the object for which, these inscriptions were engraven, have been shrouded under an impenetrable veil, for centuries past, some idea may be formed, even by those who have not devoted themselves to investigations of this nature, of the possible extent of the application of this discovery; and the consequent value of the service rendered. In the department more especially of numismatics, in which MR. PRINSEP'S researches have been so eminently successful, he has already shown in the *May Journal* of the Asiatic Society, the only number published since his discovery, the important results to which that discovery is destined to lead, in that branch also of Asiatic investigation.

Finding that the alphabet thus deciphered bore a close affinity to that in which some of the ancient inscriptions in *Ceylon* are inscribed; and at once perceiving that the language in which the hitherto undeciphered inscriptions on the columns above mentioned were composed was the *Māgadhī* or *Pālī*, MR. PRINSEP lost no time in imparting his discovery to me; coupled with the request that I would furnish him

with a translation of the inscriptions on the *Delhi lût*; facsimiles of which are published in vol. VII. of the Asiatic Researches.

These facsimiles are, for the most part, executed with so much fidelity; and in the few instances in which one letter has been mistaken for another, and symbols have been misapplied or omitted, the inaccuracies are so readily corrected, by conformity either to the grammatical construction of the language, or to the obvious signification of each passage; that the task assigned to me has been as facile, as the interest kept up to the last moment, in the expectation that some specific date, or historical data, would ultimately be developed, was intensely engrossing.

The only faulty fraction of these four inscriptions (each facing one of the cardinal points of the compass) in regard to the revision, of which I entertain any serious doubt, is the first moiety of the third line in the inscription fronting the north; and it so happens that it is precisely those three words which embody the explanation of the main object had in view in recording these inscriptions.

To these all-important words in the identical letters in which they are represented in the facsimile, I am not able to attach any signification, commensurate, or in keeping with designs of sufficient magnitude to have led to the erection of columns. such as these, at places so celebrated, and so remote from each other, as *Delhi*, *Allahabad*, *Patna* and *Bettiah*. Those three words as exhibited in the facsimile are $\text{𑀓𑀲𑀸𑀓 𑀓𑀲𑀸𑀓 𑀓𑀲𑀸𑀓 𑀓𑀲𑀸𑀓}$. If, however, on re-examination of the columns it should be found that the correct reading is

$\text{𑀓𑀲𑀸𑀓 𑀓𑀲𑀸𑀓 𑀓𑀲𑀸𑀓 𑀓𑀲𑀸𑀓}$

and the correction, it will be seen, only involves the variation of a few minute symbols, easily misread in an ancient inscription, and the substitution of the letter \perp for 𑀓 which also might be allowably confounded in the transcript, it will scarcely be possible to exaggerate the importance of the results produced, in reference to the interesting historical information which these inscriptions would, in that case, develop. Besides enabling us to fix the date of the record, and to identify the recording emperor, it will satisfactorily confirm the authenticity of certain Buddhistical historical annals of the close of the third century of our era, professing to be *contemporaneous with the signal events they record, the most prominent of which is the conversion of the Rájadhirája, or emperor of all India of that age to Buddhism.*

It would be an idle waste of time to adduce the various hypothetical considerations which crowd around this investigation, tend-

ing to establish the identity of the events contained in these inscriptions, with those illustrated in the Buddhistical annals to which I allude. Had these monuments become defaced and illegible since the facsimiles were copied, with all my aversion to hypothesis and conjecture, I should have felt little hesitation in advocating that identity. But "*littera scripta manet*" and the question admits, therefore, of final and unimpeachable decision, by the simple process of a re-examination of these ancient monuments*.

In the sanguine expectation, however, of my reading still proving correct; and as the notes taken by me in the course of my investigation of this interesting passage of Indian history, would form an article in itself, not devoid of interest, independent of its connection with the inscriptions, I shall proceed to its explanation, reserving my remarks on the inscriptions to the last.

In *Pálí* annals, among the various terms by which the TOOTH RELIC of BUDDHO is designated, "*Dasanan*" and "*Dáthádhátu*" are those the most frequently used. The particular TOOTH RELIC, now in question, was brought to *Ceylon* in the 9th year of the reign of the monarch SIRIME'GHAWANNO, whose reign extended from A. D. 302 to 330, in the charge of HE'MÁMÁLÁ, the daughter of GU'HASI'WORÁJA of *Kálinga*, whose capital was *Dantapura*, and of her husband DANTA-KUMÁRO, a prince of the *Ujjéri* royal family. From these personages, the previous history of the RELIC is stated to have been obtained, at the time of their arrival; and the *Daladúwansa* was composed in the *káwi* form in *Elu*, which is the ancient classical version of Singhalése.

While there is no circumstance discernible, as far at least as my investigation has extended, of external or internal evidence, which creates the slightest doubt as to this *Elu* work, called the *Daladúwansa*, having been compiled in the manner above mentioned, about the year A. D. 310, there is positive proof of its being extant, at least between A. D. 459 and 477. For MAHÁNÁMO the author of the first part of the *Maháwanso*, who flourished in that interval, in giving the history of SIRIME'GHAWANNO'S reign, in the portion of his work denominated the *Chúlawanso*, thus expresses himself in regard to the arrival of this RELIC in *Ceylon*.

* We leave this assumption for argument's sake, but the original reading cannot possibly be so changed; we have now before us an impression of the passage from the *Allahabad* pillar, which entirely confirms it as *Hidatapátaté Dusampati-pádayé*; see note at the end.—ED.

“*Nawamé tassa wassamhi dáthádhátummahésino
bráhmaṇikáchi ádáyá Kálingamhá idhánayi.*”

* *Dáthádhátussawansamhi wutténa widhiná: sataṇ
gahetwá bahumánéna katwá sammánamuttumaṇ,
Pakkhipitwá karaṇḍamhi wisuddhaphalikumbhawé,
Dévānaṇṇpiyatisséna rájawuttumhi kárité,
Dhammachakkawhayé géhé waḍḍhayittha mahipati;
tato paṭháyá taṇ gēhaṇ Dáthádhátulugharan ahu.”*

“In the ninth year of his (SIRIME'GHAWANNO'S) reign, a certain bráhmaṇ princess brought the *Dáthádhátu* or TOOTH RELIC of BUDDHO, hither, from *Kálinga*, under the circumstances set forth in the *Dáthádhákawanso*. The monarch receiving charge of it himself, and rendering thereto, in the most reverential manner, the highest honours, deposited it in a casket of great purity made of “*phalika*” stone, and lodged it in the edifice called the *Dhammachakko*, built by DEWANANPIYATISSO.”

This *Daladávansa* compiled in the ancient *Elu* was translated into *Páli* verse, during the first of the three short-lived reigns of the queen of *Ceylon*, named LÍLÁWATÍ, who is as celebrated in the history of the island, for the vicissitudes of her career, as for being the widow of PARÁKKAMO the first, the most martial and enterprising of all the monarches of *Ceylon*, subsequent at least to the *Wijayan* dynasty.

The translator of this work was DHAMMARAKKHITO théro, and the period embraced in LÍLÁWATÍ'S first reign is from A. D. 1196 to A. D. 1200; at the termination of which, she was deposed, for the first time by SÁHASAMALLA.

The translator thus prefaces his translation of the *Páli* work; to the analysis of which I shall presently apply myself.

“As the compilers of the *Chulawanso*†, in noticing the arrival of the TOOTH RELIC (in *Ceylon*) have in a single *gáthá* only referred to the *Daladávansa* which had been composed in *Elu* verse, and stated that for the rest of the particulars connected with the TOOTH RELIC, the *Daladávansa* must be consulted: as that *Elu Daladávansa* is of inconvenient magnitude, comprising the details contained in the *Parinibbána suttán* (of the *Piṭakattayan*) and the account of the transmission of the TOOTH RELIC to *Kálinga*: as in those texts it is found that at the demise of BUDDHO the théro KHEMO conveyed the TOOTH RELIC to *Kálinga*: as that *Daladávansa* is both inconvenient in size, and from its being composed in the obsolete *Elu* dialect, its meaning is most difficult of comprehension to the Singhalese people: as the benefit resulting both in this world and in the next, from listening to it, appears to be thereby prejudiced; as both to the inhabitants of this island and of other lands on its

* “*Daladávansa*” the *Elu* denomination of the work would necessarily in the *Páli* be converted into “*Dáthádhátuwanso*.”

† The passage above quoted.

being transposed into the *Mágadhi*, and on its being comprehended in that delightful language, all the benefits derivable in this world and in the next would be most fully realized,—therefore transposing the substance of the *Dala-dávansa* composed in *Elú káwi* into *Mágadhi* verse, according to the prosody of that language, this *Dáthádhátuwanso* is composed in a form comprehensible to degenerated intellects.”

A few leaves further on, DHAMMARAKKHITO explains that it is under the auspices of the minister, also called PARA'KKAMO, by whom LI'LA'WATI' was raised to the throne, that the translation was undertaken by him ; and towards the close of the book, he gives his own name, to which the title of “*Rájaguru*” or “preceptor of royalty” is added.

In the following analysis of the *Dáthádhátuwanso*, I will endeavour to make my abridgements as concise, and my extracts as few, as a narrative exposition of its contents will admit of.

After the funeral obsequies of BUDDHO had been performed at *Kusinára* (in the year 543 B. C.) one of his disciples KHE'MO théro is commissioned to take his *LEFT CANINE TOOTH to *Dantapura*, the capital of *Kálinga*. The reigning sovereign there, who received the RELIC, was BRAHMADATTO. He was succeeded by his son, KA'SI, who was succeeded by his son SUNANDO. These rajas are stated to have been devout Buddhists. From the indiscriminating tone in which the ensuing monarchs are stated to have “continued to make offerings to the TOOTH RELIC of the divine sage” it is reasonable to infer that, subsequently to SUNANDO'S reign, Buddhism ceased to be the faith of the rulers of *Kálinga*. At all events GU'HASI'WO, who as a contemporary of the Ceylonese monarch MAHASE'NO, must have reigned, towards the close of the third century of our era, is admitted to have been of the bráhmínical faith. Up to that period, therefore, the RELIC had been kept at *Dantapura* for a term of, at least, 800 years.

The circumstance of a splendid festival having been held in his capital, in honor of the RELIC, by the inhabitants of *Kálinga*, leads GU'HASI'WO into a controversial discussion with the Buddhist priests in that city, which terminates in that rája becoming a convert. With all the zeal and intolerance of recent conversion, he expels from his dominions, the ministers of the bráhmínical faith, who are thenceforth called *Nighañtá*. These discarded bráhmans repair to *Páñlipura*, to appeal to the RA'JA'DHIRA'JA' of all *Jambudípo*, who is called PA'NDU, whether that be his individual name, or the designation of the dynasty from which he is descended, remains to be decided. The burden of their representation is that “while PA'NDU, emperor of all India, worships the deity worthily adored by all the *dévas*, GU'HASI'WO, a rája subordinate to his authority, reviling those gods, worships a piece of human bone.”

PA'NDU commissions CHITTAYA'NO, another subordinate rája, it is not stated of what country, to chastise GU'HASI'WO. The commands issued are sufficiently

* I take this opportunity of correcting a note made at page 105 of my translation of the *Maháwanso*. The TOOTH RELIC there spoken of is the right one. I had forgot at the moment the RELIC removed from *Dantapura* to *Ceylon*, was the LEFT TOOTH.

precise and concise : "repairing to the *Kálinga* country, bring hither GU'HASI'wo and the piece of human bone, which he worships day and night." CHITTAYA'NO proceeds, with a great army, to *Dantapura*, and besieges the town. GU'HASI'wo at once makes his submission, presents CHITTAYA'NO with elephants and other tribute, and receives him with his army, into the capital. Within the palace of GU'HASI'wo, CHITTAYA'NO, delivers the commands of the emperor, which the rája of *Kálinga* receives with "feigned satisfaction." Here GU'HASI'wo enters into the history of the RELIC, as explanatory of the grounds of his conversion, as well as of his adherence to Buddhism. His relation makes a favorable impression on CHITTAYA'NO and his officers, and they proceed, from the palace to visit the RELIC temple, the splendor of which is described in glowing terms. There GU'HASI'wo opens the RELIC casket resting on his right knee, and then, with clasped hands, makes an invocation to the RELIC, rehearsing the miracles formerly performed by it, and imploring that they may be then repeated. Those miracles take place accordingly. CHITTAYA'NO and his army become converts, and make offerings.

Here the second chapter closes, and as the third is the portion of the work which furnishes, as I conceive, the evidence of the identity of PÁNDU with the monarch by whom these inscriptions were engraved, I shall furnish a literal translation of those parts of the chapter which are applicable to the subject of the present inquiry.

CHAPTER THIRD.

"CHITTAYA'NO nevertheless signified to the king of *Kálinga*, that the command of the emperor PA'NDU was inviolable. Thereupon the rája GU'HASI'wo, decorating *Dantapura*, with banners and flowers, (perfuming the streets) with incense, and intercepting the rays of the sun with a canopy of cloth, surrounded by his subjects both of the capital and from the country, with their eyes streaming with tears, raising on his own head the precious RELIC CASKET, and ascending a chariot, resplendent as the rising sun, and lined with costly variegated cloth, over which was spread the splendid white canopy (of dominion), and to which were harnessed horses, white as the cavity of shanks (shells); and followed both by an innumerable concourse of people, rolling on, like the waves of the ocean, and by the aspirations of the multitudes who remained behind at the capital, ranged himself on the high road to *Pátīlipura*, which was every where, in its full length and breadth, carefully strewed with white sand, lined with filled vases (of houquets), and festooned with (garlands of) flowers. On the journey, this protector of *Kálinga*, together with the tutelar deities of the wilderness (through which he was travelling) made daily offerings to the TOOTH RELIC of flowers, amidst dances and vocal and instrumental music. The protector of his people (GU'HASI'wo) escorting thus the TOOTH RELIC, and in due course achieving his arduous journey, across rivers and mountains, reached the city named *Pátīlipura*.

"When the king of kings (PA'NDU), in the midst of his court, perceived that this rája of *Kálinga* was unawed by fear, and perfectly composed, furious with rage, he thus addressed the *Nighantá* who had maliciously informed (against GU'HASI'wo). 'This instant, committing to flames rising out of burning char-

coal, consume at once this piece of human bone, which this fellow worships, forsaking the gods worthy of adoration.' The delighted *Nighantá* then formed in the palace yard itself a deep and broad charcoal furnace, calculated to retain heat, by suppressing the rising flame. These *Titthiyá*, blinded by ignorance, then cast into this charcoal furnace, blazing and flaming all round like the appalling *Rárawo* hell, the TOOTH RELIC. By its (the relic's) miraculous power, an enchanting flower, emerging from the flames, in the form of a lotus, but of the size of a chariot wheel, adorned with erect petals and capillary pistils, rose aloft. Instantly, the TOOTH RELIC of the vanquisher (BUDDHO) alighting on the top of that flower, manifested itself by shedding its light all around, like unto the dazzling white jessamine. The multitude, witnessing this miracle, delighted, and making offerings of gold and other treasures, to the TOOTH RELIC of the vanquisher, each abjured his former creed.

"PA'NDU rája, unwilling to renounce the faith he had long professed, causing the TOOTH RELIC to be placed on an anvil (commanded) that it be crushed with a hammer. It (the RELIC however) sank into (became imbedded in) the anvil, and manifesting only the half of itself, shed its light all around, like unto the rays of the sun while rising behind the mountain of the morn.

"The supreme monarch, on witnessing this miraculous power of the TOOTH RELIC of the vanquisher, became bewildered with astonishment. Thereupon, a certain *Nighantá*, impelled solely by envy, made this remark to the rája: 'Déwot the *Awatára* of WISHNO in the character of RA'MA' and other forms has already taken place: if this human bone be not a part of his body, whence these miraculous powers? Most assuredly this is a portion of the body of that deity who was incarnated in the human form and who, after death, passed to heaven and it was bequeathed (by him) for the spiritual welfare (of the world). This fact is undeniable!' The rája thus replied to this prating *Nighanto*. 'Rendering then, all adoration to the merits of that *Naráyano* (WISHNO) gifted with supernatural powers and extracting, while I am looking on this (RELIC) which is imbedded in this anvil; and making the countenances of the multitudes who are spectators joyous as gay flowers, derive from it all the advantages ye can desire.' The *Titthiyá* imposters, chaunting forth the praises, in every possible form, of WISHNO, sprinkled it (the RELIC) with their (holy) water. The RELIC however did not move from the position in which it was fixed.

"Thereupon the protector of the land (PA'NDU) reviling the *Nighantá*, and seeking to discover a means of extracting the RELIC from the anvil, proclaimed by beat of drums through his capital: 'Whoever can extract this instant, the TOOTH RELIC, which is imbedded here in this anvil, obtaining from the rája a great reward, he will ensure his own happiness.' Therefore a certain *Setthi* named SUBADDHO, a benevolent character, a believer in the power of BUDDHO, and a wise man, resident in that city, hearing this great beating of drums, repaired to the court of the rája. This individual, though agitated with fear, bowing down to the supreme monarch, explained in the presence of the officers in the court, in persuasive language, the merits and miracles of the OMNISCIENT (BUDDHO)."

SUBADDHO then proceeds to relate the acts of BUDDHO in his former incarnations. His resignation, in the form of the *Chadanta* elephant, of his tusks to the

wild hunter SO'NUTTARO. He committed himself, when incarnated in the form of a hare, to the fire, to supply roasted meat to INDRA, disguised in the character of a famished bráhmañ. His sacrificing his eyes in the character of the rája SÍ'WO, as an offering to INDRA, who came disguised as a blind bráhmañ. His forbearance in the character of *K'santawádi*, a devotee, towards KALA'BO the rája of KA'SI, who lopt off his arms and legs; and other pious deeds of BUDDHO in his former existences.

(Translation resumed.)

“ By the truth of these declarations may the TOOTH RELIC of the vanquisher instantly rising aloft into the air, effulgent as the halo of the sun, dispel the doubt that exists in the mind of the people.’ Instantly, the TOOTH RELIC of the vanquisher, rising aloft into the air, like the silvery planet (the moon) shed its effulgence all around. Then descending from its aerial altar, and alighting on the head of the said *Setthi* rejoiced him, as the sincere votary bent in prayer (rejoices) who is sprinkled with sacred water. The *Nighantá*, seeing this miracle, thus addressed PA'NDU the ruler of men. ‘ *Déwo!* this is the supernatural *wijjá* power of this *Setthi*; it is not the miraculous power of the TOOTH RELIC.’ The monarch, on hearing this remark of theirs, thus spoke to the *Setthi*, SUBADDHO: ‘ If there be any act which would convince these, have recourse, accordingly, to that miracle.’ Thereupon, SUBADDHO the *Setthi*, calling to his recollection the miracles performed by the supreme MUNI (BUDDHO) deposited the TOOTH RELIC in a golden vessel, filled with scented and delightfully cool water. It rapidly ran round the golden vase, in the scented water, revolving to the right hand, and like unto the king of *Swans*, rising to the surface and diving to the bottom, and making the spectators’ eyes stream with tears of joy.

“ He (the king) then had a hole dug in the middle of the street, and casting the TOOTH RELIC therein, and having it thoroughly filled up with earth, trampled it down by means of many tusked elephants. A flower of the marsh (the lotus) in size a chariot wheel, the leaves of the flower glittering like a jewel, and dazzling with its silvery pistils, and with petals as if of gold, arose. On this cluster of pistils, agitated by a gentle breeze, the RELIC of the vanquisher, casting its effulgence all round, alighted; and continued manifest for a short while. Thereupon the people surrendered their garments and jewels as offerings: a shower of flowers descended: with shouts of exultation, and chaunts of gratitude (the people) made the capital ring.

“ These *Titthiyá*, then persuading the RA'JA'DHIRA'JA', that this miracle was an imposture, threw the RELIC into a sewer, into which the filth of the town was collected. It (the sewer) was instantly invested with the five descriptions of (aquatic) flowers, which are the food of the swan tribe, and buzzing with the hum of the honey bees, became like the delightful pond in the *Nandá* heavens. The state elephants roared: horses neighed: men set up shouts of joy: drums and other musical instruments rang, each with its peculiar note: the diffident and modest even, who abstain from the dance and song, exulted and reeled, and intoxicated with joy, waved cloths over their heads: the sky was overcast with the smoke rising from incense as if it were a cloud: and from the number of flags that floated (in the air) the city appeared formed of flags themselves!

“ On witnessing this miracle, the magnitude of which is inconceivable, the converted portion of the ministers or nobles, forming the resolution to recognize

the true faith, approaching PA'NDU, the ruler of men, thus addressed him : ' Rája ! if a person having witnessed such a manifestation of the divine power of the supreme MUNI as this is, experience not the slightest joy, can he be endowed with wisdom ? Rája ! rejoicing under circumstances worthily productive of joy, is as inherent in the nature of a good man, as is the voluntary expansion of the whole tribe of the night-blowing flowers when the moon rises. Rája ! forsake not the path that leads to heaven, hy (following) the doctrines of these ignorant persons. What man, not an idiot, who is on his travels, would seek his way, employing a blind man for his guide ! The illustrious sovereigns, KAPPINO, BIMBISA'RO, SUDDHO'DA'NO' and other rája's (the contemporaries of BUDDHO) believing in the salvation of that rája of *dhanmo*, with sincerity of faith, drank of *dhanmo*, as if it were the nectar of the gods. The thousand-eyed and long-lived chief of the *dévos* (INDRA), having had recourse to the lord of MUNIS, who had overcome mortality (regeneration by transmigration), and heard his pure *dhanmo*, attaining the blessing of *dhanmo* (the *sówan* sanctification) secured his protracted existency (of three kotis and sixty lacs of years). Ruler of men ! do thou also, in order that thou mayst follow the path that leads to heaven, and eternal emancipation, quickly incline thy heart towards the supreme ruler of *dhanmo*, the vanquisher of the five deaths, and the *déwo* of *dévos* !'

" The monarch having listened to this declaration, and his disbelief in the *three treasures* (Buddhism) being overcome, in sincerity of faith, thus addressed himself, in the midst of his court, to the minister who was his spiritual counsellor : ' I who have disbelieved the merits of the *three treasures*, which are the means of salvation from *Saṃsára* (eternal transmigration) have long professed an heretical faith ; and although in the full exercise of my imperial authority, I have been deceiving myself (with vain glory), I have been shivering with cold, while I appeared to be a blazing meteor ; and in the blindness of my ignorance, I have been blowing at a firefly (to produce heat) : while I have been agonized with thirst, forsaking the flowing river, I have been seeking, with procrastination, the deceptive waters of a mirage. I who have longed for a protracted existence, rejecting the aliment of life, have subsisted on the subtlest poison ; and throwing aside a garland of *sapu* flowers, have borne on my shoulders a coil of serpents. Forthwith repairing to the sewer and invoking it (the RELIC) bring forth the RELIC of the vanquisher : I will perform the acts of piety, which ensure universal, spiritual happiness.'

" Thereupon this spiritual counsellor of the king, who was the prime minister, in the fulness of his joy, repaired to the sewer ; and bowing down to the RELIC of the supreme MUNI, thus invoked it. ' The ruler of men, renouncing the heretical creed he long professed, places implicit faith in SUGATO' (the deity of felicitous advent) ; do thou, therefore, repairing to the palace of this monarch, increase his joy in the *three treasures*.'

" Instantly, it (the sewer) assumed the form of a pond like the lake *Mandákini* (in the Himalayan country) resplendent with full-blown flowers of golden hue. Thereupon, the RELIC of the chief of MUNIS, like a swan, sailing from one blown flower to another, glittering like the rays of the white jessamine, made the

whole city appear as if immersed in an ocean of milk. Then transferring itself to the palms of both hands of the prime minister, which were as red as a flower and rendering itself manifest to the great concourse assembled, made him an instrument of conferring signal benefit on the people. The ruler of men, on hearing of this (further) miracle performed by the RELIC, in the impatience of his joy, hastening thither on foot, and manifesting his two-fold delight, in sincerity of faith, with clasped hands, thus prayed (addressing himself to the RELIC) ' Universal intelligence! practised traffickers assign a value to gold after having tried it on a touchstone: this has been a practice from days of yore. Worldly persons, on finding a gem of a rich mine, perfecting it by passing it through fire, for the purpose of exhibiting it, set it in the crown of royalty. Supreme MUNI in the present instance, it was for the purpose of putting thy (divine) attributes to the test, that all this has been done by me. Infinite wisdom, pardon this act of great presumption on my part; and instantly adorn the crown of my head.' Thereupon the TOOTH RELIC, resplendent in the form of a jewel alighting on his head, shed around a white halo, like unto milk spirting from mothers under the impulse of affection for their offspring. This bearer of the RELIC (PA'NDU) then walking in procession round the capital, making offerings of flowers, incense, &c., conveyed it within his palace, which had been previously decorated for the occasion. The rája then deposited it on the imperial golden throne, over which hung the great white banner (of dominion.)

" This monarch, for the rest of his existence, taking refuge in the *three treasures* of which BUDDHO is the first, (viz. BUDDHO, DHANMO and SANGHO;) and forsaking his former cruelties towards the animal creation, and becoming the fount itself of compassion, was thoroughly imbued with benevolence towards all mankind."

The third chapter then concludes with stating that PA'NDU built a splendid temple for the RELIC, and dedicated his dominions to it, as ASOKO had done before him to the BO-TREE at *Buddhagaya*, an account of which is given in the 18th chapter of the *Maháwanso*, that he conferred great presents and honors on GU'HASI'wo; and discarding the heretics, zealously supported Buddhism.

The fourth chapter opens with an account of an attack made on *Pátitipura*, by a rája named KHI'RA'DHA'RO, on account of the RELIC. Buddhists in *Ceylon* have been taught to understand that KHI'RA'DHA'RO was a Buddhist, and sought the acquisition of the RELIC, out of devotional feelings. I can, however, find no authority for this view of his motives, nor for assigning *Sáwattipura** to be his capital, which would in that case make him the sovereign of *Kósala (Oude)*. PA'NDU leaves his capital, with a great army, to meet him in the field. KHI'RA'DHA'RO is defeated, and, as will be seen afterwards, is killed in this campaign. The *Dathádhátuwanso* then proceeds with the following account of the termination of PA'NDU's regal career.

* In Captain FORBES' account also, of the TOOTH RELIC, published in the *Ceylon Almanac* for 1835, *Sáwattipura* is stated to be the capital of KHI'RA'DHA'RO's dominions.

“Thereafter the chief of rulers (PA'NDU) having secured the prosperity of his realm, resigning the cares of dominion to his illustrious son, and restoring the TOOTH RELIC of SUGATO to, and conferring great favors on, GU'HASI'WO, permitted him to return to his own dominions (*Kálinga*). The protector of the world, by the distribution of riches in charity in various ways, having gladdened the distressed, and for a considerable period, led the life of piety which appertains to the sacerdotal state, (i. e. *became a Buddhistical priest*,) after corporeal dissolution (death) was transferred to the mansions in the realms of the *Dévos*, and realized the many rewards of righteousness which were the objects of his aspirations.”

To save space I revert to an abstract of the remainder of this chapter. The RELIC is restored to *Dantapura*: a young prince of *Ujjeni* visits that city on a pilgrimage to the RELIC: he thence acquires the name of DANTAKUMA'RO, and GU'HASI'WO bestows his daughter (HE'MA'MA'LA) with a rich dowry, on him in marriage, and appoints him the custos of the RELIC*.

The nephews of KHI'RA'DHA'RO, who had led a wandering life, from the time their uncle had fallen in battle, came, with a great force, to attack *Dantapura* for the purpose of getting possession of the RELIC. They fortified themselves in its vicinity, and called upon GU'HASI'WO either to surrender the RELIC, or give them battle. “The ruler, on receiving this demand, instantly made this confidential communication to the prince (DANTAKUMA'RO). ‘As long as there is life in my body, I will not surrender the TOOTH RELIC to another. Should I not be able to vanquish them, assuming the disguise of a bráhman, and taking possession of the TOOTH RELIC worthily adored by *Dévos* and men, fly to the *Sihala (Ceylon)*.’ Having received this important injunction from his father-in-law, DANTAKUMA'RO inquires who would receive and befriend him in *Ceylon*. The king explains that it is a Buddhistical country, blessed with pious priests, and that the reigning sovereign MAHA'SE'NO had sent offerings to the RELIC, and even solicited for a little of the holy water in which the RELIC had been bathed.”

GU'HASI'WO then sallies forth with his army, and is killed in battle, by the nephews of KHI'RA'DHA'RO. DANTAKUMA'RO assuming the preconceived disguise of a bráhman, escapes out of the town with the RELIC, and “proceeding to the southward crossed a great river, and buried the RELIC in a sandbank of that river.” Returning to the city in his disguise, he brought away his spouse, also in the garb of a female bráhman, and resuming possession of the RELIC remained in a wilderness. After many miraculous adventures, and in particular, meeting an inspired théro, who gives them advice and spiritual courage, the royal pair reached the port of *Tálamitá* and found there “a vessel bound for *Ceylon*, firmly constructed with planks sewed together with ropes, having a well-rigged, lofty, mast, with a spacious sail, and commanded by a skilful navigator, on the point

* An office kept up to this day, and called in *Singhalese* “*Diyawadana nilame*” which literally signifies “the water-bearing-chief,” from the duty he had to perform in the temple, till it was assigned to priests, who now perform that ceremony at the daily services that are celebrated there.

of departure. Thereupon the two illustrious bráhmans (in disguise) in their anxiety to reach *Sihala*, expeditiously made off to the vessel (in a canoe) and explained their wishes to the commander. He, influenced by their persuasive entreaty, and conciliating demeanour, readily had them hoisted on board." The RELIC is, all this while, concealed in the hair of the princess. A great storm is encountered the first night. During the voyage the rájas make offerings, one festival lasts ten days.

The fifth chapter describes the landing of the RELIC in *Ceylon* at the port of *Lakputanan*, a place I am not able to identify, where it is concealed in the *ków-ila* of a *dewáli*. The disguised prince and princess are directed in their journey to *Anuradhapura*, the capital at that period, by an itinerant bráhman, and they proceeded hither in the night. There they learn for the first time, and with dismay, the death of MAHA'SE'NO, the rája whose protection they were taught to expect on their landing. They are assured, however, that the reigning monarch (SIRIME'GHAWANNO) is a rigid and a pious Buddhist; and they divulge their having brought the RELIC to a priest resident at the *Méighagiri* wiharo at *Anuradhapura*, who was reputed to be in the king's confidence. This priest receives the RELIC into his own residence, and hastens to report the event to the "pious" rájá, whom he finds, in the midst of his recreations, in the royal garden, surrounded by his "pleasure-women."

Two other sections have been subsequently added to the *Dáthádhátuwanso* bringing the history of the RELIC down to the middle of the last century,—into the particulars of which it would be out of place to enter here. Suffice it to say that this atom of idolatry has ever since that period been considered by the Ceylonese Buddhists to be the palladium of the country, and its possession has been deemed indispensable to perfect the title of sovereignty over the land. Between A. D. 1303 and 1314, in the reign of BHUWANEKABÁHU first, ARIYACHAKKAWATI the commander of an army sent by KULASE'KARA king of *Pandi* to invade *Ceylon*, got possession of the RELIC and transferred it to *Pandi*. To treat for its recovery the next monarch of the island PARAKKA'MO the third, proceeded to *Pandi* in person, and was successful in his mission. According to REBEIRO it was captured by CONSTANTINI DE BRAGANZA during the wars of the Portuguese in 1560, and destroyed upon that occasion. The native authorities, however represented that the RELIC was safely concealed at *Delgamo* in *Saffragam*, during those wars. It was surrendered to the British, together with the Kandyan kingdom, in 1825; and for the tranquillity of the country it has been found necessary to keep this object of superstition strictly in its own custody.

In Dr. DAVY's history of *Ceylon* will be found a drawing of the RELIC, and an account of its abstraction from the temple, and its subsequent recapture, during the general rebellion in 1818. Should my conjectural reading of these inscriptions prove correct, it would

be a coincidence of no ordinary singularity, that by mere accident, it should have fallen to the lot of the person who has had the official custody of this RELIC since 1828 to have suggested that reading. During that period, the six-fold caskets in which it is enshrined have been twice opened, once in May, 1828, at the request of the natives, when a magnificent festival was celebrated, which lasted a fortnight; and again in 1834, to admit of Sir ROBERT and Lady HORTON seeing it, on which occasion the scientific Austrian traveller BARON VON HUGEL was also present. The keys of the sanctum are never absent from my library, excepting during the actual performance of the daily religious ceremonies, and at night a military guard is posted at the temple.

Our much valued correspondent then proceeds to his reading of the inscription, which with his permission we now withhold, with exception of the opening paragraph, which has formed the text of the foregoing paper. It is as follows :

1. *Déwánanpiya Pánḍu so rájś héwan áhā, Satta wisati*
2. *wasā abhisitēna mé iyan dhanmalipi likhapitā*
3. *hi. Dantapurato Dasanan upadayin. Ananta agáya dhammakámatáya.*
4. *Agáya parikháya, agáya sásanáya aghayena, &c.*

"The Rajá PA'NDU who is the delight of the déwas, nas thus said. This inscription on *Dhanmo* is recorded by me who have attained the twenty-seventh year of my inauguration. From *Dantapura* I have obtained the tooth (relic of BUDDHO), out of innumerable and inestimable motives of devotion to *Dhanmo*, with the reverential awe, &c."

Mr. TURNOUR rests the tenability of his corrections upon the possibility of errors in the printed transcript. There is, however, no chance of these in the name of the rája—neither is there any in the passage *hidatapálaté*, &c.—which is confirmed by three texts. With full anticipation that the author will himself abandon his reading when the July No. reaches *Ceylon*, we refrain from entering into defence of the reading, if not of the interpretation, we have ourselves adopted. The word *agáya* we also think is much more intelligible as *agháya*; and *susúsaya* cannot certainly be read as *sásanáya*. For the most part the author's translation (which extends only to the four tablets) corresponds in substance with the one published, and after having invited him to the labour, it was perhaps ungracious to anticipate it by an attempted version of our own;—but we are very sure Mr. TURNOUR will forgive an ambition so natural, and the learned world will be well pleased that our interpretation should have in all but a few passages the confirmation of so distinguished a scholar.—ED.

COPPER PLATE GRANT from MULTAYE

First Plate.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Second Plate.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

back of ditto

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

यद्देवदत्तं यत्प्रियुक्तं ॐ दयकिप्रिदरं द्युि
 कयप्रिकथा उ न रण ए अकथा पूषेण उदकप्रम
 दक्षिणे क रं क र था ट के ए न उ कु कु म प्र म क रं क
 यं म् म् म् उ द क पृषु प्र नि पा दि र ! य न सु धु कु रं
 वृ प्र मि कृ प नि सि र सु द्वा कु म कृ ग्वा पु नि पा र्वा य र
 गु गु यो र कृ क रि मि र प र्वा व रं म नि उ कु रं द र्क
 भा व कृ म ट र स स र्वा रि म दे म न रं स य रं सु र्वा दि

back of ditto

उक्तं च न ग व रं वै द्यु म् क र्वा स क प द्वा र्वा सु र्वा र्वा र्वा
 र ए के स्या ग र्वा र्वा र्वा य ग्वा य ग्वा य द्वा सु मि स्या र्वा सु
 र द्वा म् "सं धि व र्वा स र्वा सु र्वा सु र्वा र्वा र्वा र्वा र्वा र्वा
 सु र्वा र्वा र्वा र्वा र्वा र्वा र्वा र्वा र्वा र्वा र्वा र्वा र्वा र्वा
 स र्वा र्वा र्वा र्वा र्वा र्वा र्वा र्वा र्वा र्वा र्वा र्वा र्वा र्वा
 र्वा र्वा र्वा र्वा र्वा र्वा र्वा र्वा र्वा र्वा र्वा र्वा र्वा र्वा

SEAL



M. Ommuney del.

Brown

IV.—Facsimiles of ancient inscriptions, lithographed by JAMES PRINSEP,
Sec. As. Soc. &c. &c.

[Continued from page 786.]

Copper-plates from Mulláye, or Mullái.

Plate XLIV. exhibits in facsimile an inscription on three copper-plates connected by a ring and seal in the usual manner. It was discovered by MANATON OMMANNEY, Esq. of the Civil Service, under circumstances which will be best described by an extract from his letter, transmitting the originals whence the lithographs have been made:—

“ Baitool, 9th Oct. 1837.

“ My long promised inscription has been delayed in the hope of elucidating its contents: but all my endeavours have been without success.

“ The plates belong to KAMALA BHARTRI' a *gosáin*, who is a pensioner of government, and who enjoys a small parcel of rent-free land at *Mulláye*, as a religious grant for *pujá* at the temples built on the tank whence the *Tápti* river is said to take its rise. On my investigating the rent-free tenures two years ago the man brought them as his *sanad* and begged me to use my influence in procuring the restoration of his rent-free village of *Khar Amla* near *Mulláye*, which had been resumed at the commencement of our rule in these provinces by Major McPHERSON. The plates he said were proof of right; for no one could read them, they were so old and authentic. Whatever other proof he may possess it is clear that the present *sanad* altogether disproves his pretensions. Observing in your journal for November last an illustration of the copper-plate inscription sent by Mr. McLEOD from *Seont* I recollected this and sent for it.

“ By means of a key you furnished, and by comparison with an inscription communicated by Serjeant DEAN in a former number of your publication, I made out a part but could get no good pandit to translate what I had deciphered. I made over the key and plate to DHUNDI RÁJA SHÁSTRI', our *sadar ámin*, who kindly finished the task and gave me a translate in *Bhásha*.

“ There are no such names as DATTA RÁJA*, GOVINDA RÁJA, MÁSWAMIKA RÁJA†, or NANDA RÁJA, in the catalogue of *Garha Mandala* rajas. They may be descendants of BAKHT BULAND of *Deogarh Bálaghát*, but it is not probable. It appears that they were *Rahtores*

* I read this name DURGGA RA'JA.—ED.

† The *sadar ámin* reads *Máswamika rája*; but it is probable that the text should be understood as *Srimat-Swámika rája*.—ED.

(*Rashtra kuṭas*), but still they were called *Ghorowa* or *Gond**, which induces me still to think they must have reigned somewhere in these parts. The villages mentioned have not the slightest resemblance in name to any in this district, nor can I discover any at all like them at *Hoshangábúd* or *Jubalpúr*.

“ You will observe that the grantee in the *sanad* is a *Chaubi*, (*Chaturvedí*), and the present possessor a *gosáin*, which shews that it must have changed hands though the *gosáin* tells me it has been in his hands for forty generations,—a piece of gross exaggeration! No one could read or decipher it, and it was looked upon with great veneration and respect: indeed I could hardly induce the man to lend it to me.”

My friend Mr. OMMANNEY has been very successful in deciphering these plates, there being but few places in which a careful collation with the aid of my pandit has suggested an amendment of his reading. One of the most obvious corrections is that of the name, on the seal, and in the second line of the 3rd page where the plate is much worn, viz. YUDHÁSURA in lieu of *Yudhástara*, which the *sadar ámin* apparently supposed a corruption of *Yudhishthira*. The first name also read as DATTA RÁJA should be DURGGÁ RÁJA.

But the most material correction applies to the date, which Mr. OMMANNEY interprets as *Samvat* 1630, or A. D. 1573. The alphabetical type at once proves that this supposition is many centuries too modern, nor do I clearly see how the pandit could so far have misled his master in the translation, seeing that the text is read by Mr. OMMANNEY himself and the pandit *s'ateshu shatkena trins'ottareshu*. The obvious meaning of this is six hundred and thirty besides,—just about the period we should have assigned to the writing on comparison with the *Gupta* and *Gujerúti* styles. But it is not at all certain that this is the correct reading, or that the era can be assumed to be that of VIKRAMÁDITYA. The precise letters in modern character are,

शक काले संवत्सरे शतेषु छे २ चिंशोत्तरेषु

saka kálè samvatsarè s'ateshu ?? trins'ottarèshu.

Now in the first place, the era is here that of *Saka* or *Saliváhana*: in the next, after the word *s'ateshu*, hundreds, in the plural number, two unknown characters follow which may be very probably numerals. The second has much resemblance to the modern ८ or

* The word supposed to be *Ghorowa* is precisely the same as that on the seal, the surname of the *rája*, YUDHA'SURA, the 'hero in battle,' so that the connection with the *Gond* tribes cannot be thence deduced.—Ed.

eight, but the first is unknown and of a complex form : its central part reminds us of the equally enigmatical numeral in one of the *Bhilsa* inscriptions. It may perhaps designate in a cipher the word *ankē* अङ्के, 'in numerals' thus purporting 'in the year of *Saka*, hundreds, numerically 8, and thirty over.' A fertile imagination might again convert the cipher into the word अष्टके, eight, afterwards expressed in figures ; but I must leave this curious point for future elucidation, wavering between 630 and 830 for the date of the document, which in either case is of considerable antiquity and indeed one of the most ancient of such records yet brought to light containing a date.

I now subjoin Mr. OMMANNEY's transcript and translation with the modifications I have before alluded to.

On the Seal, त्रियुधामुरः

First page.

स्वस्ति विस्तीर्ष स्थितिपालनाप्तयशसि श्रीराष्ट्रकूटान्वये रम्ये
द्वीरनिधाविवेन्दुरभवत्श्री दुर्गराजोन्मत्पः लोकाङ्गादन हेतुभिः प्रविततै
स्तेजोविःश्रेष्ठोदर्यैर्वनाब्धेः पदवीं विगाह्य विधिवत्पद्मद्वयं भासितं ॥ तस्यसू
नुरासीदनेकसमरसाहसार्जितयशः श्रीगोविंदराजः* तस्यात्मवानात्मजः

Second page.

श्रीमास्वमिकराज इत्यनुपमो यस्यार्जितं पौरुषं संग्रामादनिवर्त्ति
नोविजयिनः संगीयते सर्व्वतः जातस्तस्यसुतः सतां बद्धमतः श्रीनंदराजः
कृती कांतः कारुणिकः कलङ्करहितः कालः करालोद्विषां धीरयो रणसाह
साहितधियामयेसरो मानिनां वैदग्ध्योद्भूतचेतसामधिपतिः कल्पद्रुमो
यार्थिनां

Third page.

यश्च संश्रयविशेष लोभादिव सकलैराभिगामिकैरितरैश्च गुणैरु
पेतः परमब्राह्मण्यः परमभागवतः त्रियुधामुरपरनामा स सर्वानेव
राजसामंतविषयपतिग्राम भोगिकादीन समनुबोधयति विदितमस्तु

* The metre requires here an addition of 12 letters to the 9 found in the original to complete the *Sardūla vikrīta* verse. These KAMALA'KA'NTA would supply thus : धीरानन्द शुधाकरस्य जगतां 'the moon of the happiness of the wise.'

भवतां अस्माभिः मातापित्रोरात्मनश्च पुण्याभिवृद्धये कौत्सगोत्राय मित्र
चतुर्वेद पौत्राय रणप्रभ

Fourth page.

चतुर्वेदपुत्राय श्रीप्रभचतुर्वेदाय किण्विहिवजरा
पश्चिमेन पिप्परिकाया उत्तरेण जलुकाया पूर्वेण उजानग्राम दक्षिणेन
एभिराघाटनैः जल कुहनामग्रामः कार्तिकपौर्णमास्यां उदकपूर्वं प्रति
पादितः यतोस्मदंशैरन्यैर्वा ग्रामिण्यपतिभिरस्मदायोनुमन्तयः प्रतिपाल
यितयश्च योऽज्ञानतिमिरपटलावृतमतिः उच्छिन्द्यादाच्छिद्यमानवेनु
मोदेतस पंचभिर्महापातकैस्संयुक्तः स्यादिति

Fifth page.

उक्तंचभगवतावेदयासेन व्यासेन बज्र
भिर्वसुधाभुक्ता राजकै स्मगरादिभिः यस्य यस्य यदा भूमिल्लस्य तस्य
तदा फलं षष्टिवर्षसहस्राणि स्वर्गं तिष्ठति भूमिदः ॥ उच्छेत्ताचानुमंताच
तान्येव नरके वसेत् शककालसंवत्सरेऽप्येषु घटकेन (?) त्रिंशोत्तरेषु लि
खित मिदं शासनं सांघिविग्रहिकेनाउल लिखितं ॥

Translation of the Multāye Plates.

(On the Seal) SRI' YUDHA'SURA, (the adopted name of the prince.)

Swasti! Sprung of the pleasing lineage of the *Raṣṭhrakūta* (*Rahtore*), like the moon from the ocean of milk, was the Prince SRI' DURGA RA'JA through whose conciliatory conduct to the meritorious, and his vigorous energy, extending his rule to the ocean, secured him the good will of both parties, (his friends and enemies.) His son was GOVINDA RA'JA, whose fame was earned in many a battle;—from him was born the self-controlling and fortunate Prince MA'SWAMIKA RA'JA, the unrivalled, whose valor is every where the theme of song, who never turned his back in battle and was always victorious. His son is SRI' NANDA RA'JA, much respected by the pious; handsome, accomplished, humane, faultless, a dreadful avenger (*kāla*) on his enemies: foremost of the aspirants for military renown, chief of the dignified, and prominent among the active and intelligent, the very tree of desire (*kalpa druma*) to the necessitous.

All natural and acquired qualities seek refuge in his virtuous breast, a firm *Brāhmaṇa*—a firm *Bhāgavata**—his surname is SRI' YUDDHASURAT, (the hero of battle.) He hereby proclaims to all his officers, nobles, and

* That is, a rigid disciple of VIṢṆU.

† Mr. OMMANNEY reads '*Ghorowa Sur*—(*Ghorowa* the Sanskrit for *Gond*)' but the word is evidently the same as that on the seal.



ARABIC TOMB-STONE

from the Red Sea - in the As. Soc. Museum

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 الْحَيُّ الْقَيُّوْمُ لَا تَاْخُذُهٗ سِنَةٌ وَّ لَا نَوْمٌ لَّهٗ مَا فِي السَّمٰوٰتِ وَّ مَا فِي الْاَرْضِ اِلٰهٌ
 ذُو الْكُرْسِيِّ سُبْحٰنَ عَرْشِهِ لَمَّا كُنَّ لَهُ الْعِلْمُ نَوْمًا
 لَيْسَ بِالرَّحْمٰنِ وَتَهْمٌ وَّ مَا يَلْفَعُوْنَ وَّ لَا يَخْرُجُوْنَ
 لَشَيْءٍ مِّنْ عِلْمِهٖ اِلَّا نَمَا سَاكِنٌ يُّسَبِّحُ بِحَمْدِ
 السَّمٰوٰتِ وَّ الْاَرْضِ وَّ لَا يُؤْتِيْهَا كِفْلًا
 وَّ لَهَا الْغُلٰمُ الْغُلٰمُ وَّ اَبْنٌ عَجْمٌ
 لَّا اَسْقَى لِرَبِّهٖ اَبْوَكًا يَوْمَ الْبَلٰغِ
 لِمَا نَ عَمِلَ فَاَوْفَاةً يُّبٰرِكُ اِلٰهٌ
 سَدِيقٌ وَّ تَلِيْقٌ وَّ مَا يَنْتَظِرُهٗ اِلَّا
 وَّ اَلْحَمْدُ لِلّٰهِ عَزْمٌ ذٰلِكَ اِلٰهٌ عَزْمٌ

cut on a black flint stone.

Printed litho

the holders of villages, "Be it known to all of you that we, for the promotion of our father and mother's virtues, consecrating with water, present to Śrī PRABHA CHATURVEDA* of the *Kautsa* tribe, the grandson of MITRA CHATURVEDA, and son of RANA PRABHA† CHATURVEDA, the village named *Jalau Kula*‡ bounded on the west by *Kinili vajarā*, on the north by *Pipparikā*, on the east by *Jalukā*, and by *Ujānagrāma*§ on the south,—on the full moon of the month of Kartika.

Let this gift be held unobjectionable and inviolate by our own posterity, and by princes of other lines. Should any whose mind is blinded with ignorance take it away, or be accessory to its resumption by others, he will be guilty of the five great sins.

It is declared by the divine *Vyāsa* the compiler of the *vedas*, "Many kings have in turn ruled over this earth, yet he who reigneth for the time is then sole enjoyer of the fruits thereof||. 'The bestower of lands will live sixty thousand years in heaven, but he who resumes it or takes pleasure in its resumption is doomed to hell for an equal period.'"

In the *Shakakāl*, six (¶) hundred and thirty years over, was written this edict (*Sūsanam*): *KULA*, the well skilled in peace and war**, wrote it.

Arabic tombstone in the Society's museum.

The stone containing the Arabic epitaph which I have lithographed in Plate XLV. was presented to the museum by Dr. MILL, Principal of Bishop's College, previous to his departure, as noticed in the proceedings of the 1st November (printed in the present number). The account there given of the place whence it was brought "a ruined burial ground on the African coast of the Red Sea" corresponds so closely with the locality of a similar tombstone depicted by Sir GRAVES HAUGHTON in the first volume of the Royal Asiatic Society's transactions, while the stone itself agrees so precisely with the description there given, in appearance and in date, that I cannot help imagining it must be the twin brother of the one carried home. I may quote the very words from Lord VALENTIA's travels also borrowed by Sir G. HAUGHTON :

"On the northern side (of the fort of *Dhalec-el-kibeer*) are the ruins of two small mosques built of stone, with round cupolas at top

* Commonly pronounced *Chaubè*.

† Mr. OMMANNEY reads *Ratka* but the original has evidently *Rana* written with न instead of ण.

‡ Apparently a vernacular name, 'the well of water.'

§ The sadar amin, Mr. OMMANNEY says, would read उद्धानयाम, but the second letter is evidently a *ja*, and the class of the succeeding nasal confirms it.

|| That is, I suppose, his power is absolute to grant endowments, &c.

¶ I have kept here *Shatkena*, as read by Mr. O.—See the preceding remarks.

** *Sandhi vighri*,—(the minister?)

but of a rude workmanship. In the one toward the sea is an Arabic inscription cut on a stone placed in a recess. Around the mosque a great number of monumental stones are placed upright in the ground at the heads of the persons whom they commemorate; many are well carved, and beautifully adorned with flowers and other ornaments, some in the Cufic, some in the Arabic character. As the stones are in general of a portable size, Mr. SALT was desirous of taking one away, but as he was assured by the priest that this could not be done without express permission from the Nayib of *Massowah*, he contented himself with taking a copy of one inscription which seemed to be held in the highest veneration, though externally it had nothing to recommend it, being indifferently carved and having a corner broken. The priest informed him that it belonged to the Shekh or Sultán who built the tanks. It is immediately opposite to the principal mosque, and by the natives constantly kept moist with oil."—Vol. II. p. 41. January 14, 1805. Dhalac el Kibeer. "At daylight I (Mr. SALT) went with ABDALLAH and the two Europeans to the northern mosque for the purpose of getting possession of some of the monumental stones mentioned in my former account. The best finished inscriptions were engraved on stones too heavy to carry away. I therefore made choice of *two* of the most perfect carved in different characters that were portable, and wrapping them up very carefully, proceeded back to our lodgings, not quite satisfied, I own, with the propriety of what I was about."

Mr. SALT goes on to describe the contentions and dangers he had to encounter, and the bribes he had to pay before he succeeded in packing off his sacred spoils. "When the trouble and expense, adds Mr. (now Sir G.) HAUGHTON, that have attended the procuring this tombstone are considered, it will be matter of regret with every one that these had not the good fortune to be bestowed on some object of greater interest."

The foregoing extract will serve, *mutato loco*, to detail the process of abstraction of the gravestone our museum boasts, if its removal be an object to boast of at all:—at any rate it affords us an authentic sample of the genuine Cufic character of eight centuries ago, and as such it is abstractedly worthy of a place among our other palæographic monuments. But it is Mr. HAUGHTON's description of the stone itself which may stand totidem verbis as the descriptive roll in our museum catalogue. "The stone which is an unknown misshapen mass and very hard is of that variety of the trap family of rocks to which the term clinkstone seems the most applicable, from the sound

it gives when struck with a hammer. The surface had never been polished and the engraver or stone-cutter took advantage of the natural fracture of the stone, as it was sufficiently smooth for his purpose*. The letters are so slightly raised, that the hand might be passed over the surface without the idea being suggested that characters existed upon it."

In addition to these points of resemblance, the date of our epitaph is but two years antecedent to Mr. SALT's—viz; in the year 1045 A. D., his being 1047: and it might hardly be too much to assume that our MUHAMMAD was the father of the FATIMA whose death that monument recorded!

For the deciphering and translation which follow I am indebted to my brother, Mr. H. T. PRINSEP, one of our Vice-Presidents. It comprehends in fact precisely the selfsame passage from the Koran quoted in the Roy. As. Society's description.

The only doubtful reading is that of the name of MUHAMMAD's father, where the letters are slightly mixed. *Ashafi wald Haida* is the best that can be made of it, but the *d* of *wald* is more like an *r*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ
الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ
ذَ الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا
بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ
بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ
السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا
وَهُوَ الْعَلِيُّ الْعَظِيمُ هَذَا قَبْرُ مُحَمَّدٍ

* There is another advantage in the natural cleavage, viz. : that the surface is black, whereas the interior is of a much lighter color, so that the letters become visible as in the lithograph upon a very slight abration of the intervals.—ED.

بن اشفي ولد حيدا توفي يوم اثنان
ثمان عشر خلون من جهادي الآ خر
سبع وثلثين واربعائة رحمه الله
والحقه بنبيه محمد صلى الله عليه

Translation of the Arabic Epitaph.

In the name of the most merciful God, ' God ! there is no God but he ; the living, the self-subsisting ; neither slumber nor sleep overtaketh him ; to him belongeth whatsoever is in heaven and on earth. Who is he that can intercede with him, but through his good pleasure ? He knoweth that which is past and that which is to come unto them, and they shall not comprehend any thing of his knowledge, but so far as he pleaseth. His throne is extended over heaven and earth, and the preservation of both is no burthen unto him. He is the high, the mighty* !' The tomb of Mahomed, the son of ASHAFI WAD HAIDA (?) deceased on Monday, the 18th day, being past of the month of *Jumadî ul âkhir* in the year (of the Hijira) four hundred and thirty-seven†. May God have compassion upon him and unite him with his prophet, MUHAMMAD, on whom be the blessing of God.

Inscriptions from Hund, near Attock.

In M. COURT's ' Conjectures on the march of ALEXANDER,' published in the July number of last year's Journal‡, occurred the following passage : " On the western bank of the Indus ruins may be observed at *Pever Toppi, Hound, and Mahamadpur*. Those of *Hound* are all striking, and there may be found blocks of marble containing inscriptions traced in characters quite unknown to its inhabitants."

This intimation was not of a nature to be lost sight of, on the occasion of a second visit to the country, by so enterprising a traveller

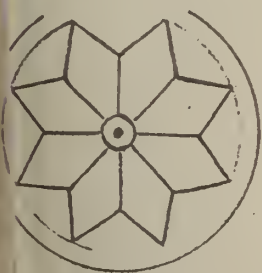
* SALE's Koran, vol. I. page 48. This passage, which is justly admired as containing a noble description of the Divine Majesty and Providence, is often recited by Muhammadans in their prayers ; and some wear it about them engraved on an agate or other precious stone (Reland de gemmis, Arab.) It is called the *âyat ul kursi* from the mention of the throne of God toward the conclusion.

† Equivalent to the 30th December, 1045, Monday. (See useful Tables.)

‡ Journal Asiatic Society, Vol. V. page 395.

शुभ्रि॥ सुपडिं द्वं यरिं द्वं णये ररुडिगिरे सु
 कीमुपरियं रिगं डिड उ रिगिमुयम
 उः येगे सि कुतु रपु प पु ल प ल टं कं रं सुन उ

उडि च उरु पिण्डि उ मु र त ने रि पु मु मां उ प म य डि
 म वि ये य मं ग ड र डि ट उ र उ य यो ड तु र्ने म र न ये व ग य ड पुं किं त ले के उ र
 दे ये यं प र डी मा वः॥ य स यं क ल्ल षं मः मी र प र्श्वी ग उः उ
 वे प न म म हे भि व र क लः उ र डि पि तु ग गु
 य ट मि डि चि र म्पी ग रें डु र म मः॥ मि र उ
 य उ मु मे र रि र्किं म न र म उ ड उ
 म म वि डु म ग पु व प म तु र कुं र य त
 म ड उ व उ प तं म म सु तु प म
 मे य लु मे ड मः॥ तं प क डि उ ये पु क य
 सु ड ल्ल कः ड ह लः॥ मू र के डे सु ड की र्दि गि



4. on a red stone near Hund



No 3 on a Stone at Hund

श्र त क र्का

उ इ ल म न ड र डु
 उ र व ल क र डु

from a brick of some ruins on the Hindu Kosh

Ernes des

J.P. ins up litt.

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय

महामायाय नमः
महामायाय नमः
महामायाय नमः

महामायाय नमः
महामायाय नमः
महामायाय नमः



TOPE OF KHAIBER

To, Con. s. v. 6. 2. 5.

Prinsep lith.

Printed at the Oriental Lib. Press, Calcutta.

as Captain BURNES. Finding therefore that M. COURT had not since enjoyed an opportunity of following up his discovery, he hastened on reaching *Attock* to fulfil the desire I had expressed to obtain accurate facsimiles of the writings at *Hound* or *Hánd*, a ruinous place situated on the north bank of the Indus, about 20 miles above *Attock*.

“I have, however,” writes this zealous and active explorer, “not only got facsimiles, but rája GULAB SINGH, when he heard of my curiosity immediately sent me the stones themselves, and I have placed them in deposit at *Pesháwer* in charge of mullá NAJIB, subject to your commands, that is, if they be found worth sending, they shall be sent to you : they are all on marble, and appear to me to be in the Sanskrit tongue.

“No. 1, (lithographed on a reduced scale in Plate XLVI.) is an inscription said to be fifteen hundred years old, which had found its way into a moslem building, though originally in a Hindu temple. A follower of the faithful made a mortar of it and thence the round hole, in which the barbarian pounded his *massála*, (*culinary condiment*.)

“No. 2, (see Plate XLVII.) is an inscription at the base of an idol : but the image has disappeared with exception of his two feet, having been destroyed by the idol-breaking (*but-shikan*) Mahomedans. I fear it is too much mutilated to shew more than the nature of the writing.

“Nos. 3 and 4 are ornaments cut upon other stones, the former very neatly in white marble. No. 4 has the addition of a shell, and a monogram,”—(the word *sri* in an old form of *Nágari*.)

“As to inscriptions I have got intelligence of three others on the road across *Hindu Kush* into *Badakshán*. There is one, Babel-like, on a brick from a ruin lying between *Kuner* and *Bajour*, (see foot of Plate XLVI.) and I have sent a man to copy the whole, as well as for others of which I have tidings, one on the small road between *Dur* and *Arab Khan*, and the other in *Cashgar*. I hope they will all ere long appear in your journal, and I wish any might turn out Greek, but the only Greek article I have yet heard of, is a helmet on an idol in the same neighbourhood which I hope soon to possess.”

Inscription No. 1. is, as Captain BURNES supposes, Sanskrit, and had we the stone itself instead of a copy made by hand, I think all that remains on the mutilated fragment might be read :—but, however well executed, it is clear that in the present facsimile the *m* and *s* are frequently confounded, also *ch*, *r*, and *n*, which nearly resemble one another. Again the cross line in the *sh* ष, seems omitted where

we see a प surmounting a क contrary to the rules of the Sanskrit grammar. The correction hazarded on this score in the third line is of some importance, because it brings in the powerful *Turushcas* (or Turks) as foes overcome by the nameless hero of the record. The only name on the stone is that of ŚRĪ TĪLLAKA BRĀHMAN, who was most probably but the composer of the versification, or the engraver ! so that nothing valuable to history has been gained but the fact of the extension of Indian rule to this point of the Indus, and its early struggles with the Tartar tribes beyond. As to date I should guess, and that may be done with tolerable accuracy now from the gradual transformation of the Devanāgarī letters, that it belonged to the seventh or eighth century—somewhat less than local tradition assigns.

I have collected together line for line such words and sentences as could be safely transcribed :—in some (as the fifth line) by supplying an initial word, KAMALĀKĀNTA, pandit has found a complete half verse. The concluding words सुत्रकी होमि *sutra kī hogi* has the sound of pure Hindī ; it is not Sanskrit.

Transcript of Inscription, Plate XLVI.

- 1 खस्ति १॥ भूपतित्वंयतित्वं वा यैररातिभिरेजते
- 2 कीर्त्तिमुपरियां रिंगते ह्दितायतरिभिःखयं
- 3 ताःयेनेद्रिक्ततुरुक्कपुक्कलपल (त्रासा) करेणात्मना
- 4 उक्तिश्चारुविर्वाद्धतागुरुजनेविप्रेखसंख्यं व (च)ः ति
- 5 (राजायः संविशेष संग्रह रतिर्यत्प्रजापालने। हन्नर्नसरनदेव
नृपतष्कि किंनलोके दुरा (पं)
- 6 नेपेयंपार्वतीसखः॥ दसयंकल्लुठोधंमःमी षदवींगतःत....
- 7 विपनममरेसिन्दुराक लःतस्य .. तिपितुर्नगुण
- 8 यत्यमित्तिचिरस्थी प यसः सौजन्य
- 9 गुण जा
- 10 देवस्यमहाविभू स्सराष्ट्रः यमनुचन्द्रोरयन
- 11 नायोर्ति महा हानतपनंस स्सान्तवास
- 12 न्तनेय (क) ल्याणचेतसः॥ नंपक तित्तये ... प्र ... य
- 13 न्यस्तत्र श्रीतिल्लकः ब्राह्मणः । .. स्थ क्रिहे सुत्रकीहोगी

Translation.

1. . . Blessings ;—whose kingly and priestly rule even among his enemies spreads :
2. . . above his glory goes . . . for pleasure. . . .
3. . . the powerful flesh-eating *Turushcus* causing alarm to,
4. . . lavishing bland speech on spiritual superiors and brahmans without number.
5. Such a prince as attracts all things to him ; persevering in the protection of his people.
 . . . what in the world is difficult (for him) to accomplish ?
6. . . husband of *Párbati* ; . . . went on a road, . . .
7. . . elephant . . . whose mother's (?) and father's virtue
8. . . endure for ages, . . . glory and excellence.
9. virtue. . . .
10. of *Deva* the great riches, . . . rule . . . moon . . .
11. . . great . . . sun . . . living among.
12. . . the cheerful-minded ; . . .
13. . . then *Srí Tillaka bráhma*n, . . . (shall be made beautiful ?)

Of the inscription under the mutilated image I can make nothing more than that it is Sanskrit, and of about the same age. I will therefore conclude with an extract from Captain BURNES' letter, alluding to the sketch of the *Khaiber* tope, made by Mr. GONSALVES, roughly copied in Plate XLVII.

“I have just seen the grand *Khaiber* tope of which so much has been said. It is like all the others I have seen, but the pedestal, or basement, or whatever it should be called is different. This looks more like a sepulchral monument than any other tope. It is near *Lál bég ká garhi* in the very pass, and is a very conspicuous object on the right hand as you pass. It has not been opened, and of course is considered to contain great treasures, which I hope you will ere long have the opportunity of investigating. Besides this tope there are several forts in *Khaiber* of massive structure crowning the summit of the hills, and attributed to the time of the *kifirs*, or of course the era preceding *Islám*.”

I thus prematurely introduce a mention of this unopened tope, that I may draw the attention of those who are about to undertake its examination to some points of inquiry particularly solicited by a German savant, Professor RITTER of Berlin, who has just favored me with an essay on the architecture of these topes, and is now printing a more elaborate memoir, lately read to the academy of sciences at Berlin, on the curious proportions, construction, and destination of these singular monuments, which he supposes to develop and designate

remarkable facts regarding Buddhism and its influence on the history of central Asia.

I must extract the passage from professor RITTER's letter: "A few words will shew how desirable it would be to communicate the original measurements, ground plan, dimensions, &c. of the *tope* of *Manikyata* whose interior has been laid open by General VENTURA: or if this should be impossible, it would be extremely interesting to know the inner construction of those singular compact colossal stupas by more accurate investigation and measurement; particularly the manner of constructing the cupolas and the inner little chambers, and the square mass of masonry exactly in the centre of the mound, regularly built of quarried stones*. Now by combining the number of feet you mention in the excavation from the height to the base of the last small chamber, or bason under the immense stone slab, and by the singular equidistant proportions of the places where antiques and coins were found as originally deposited, I am induced to conclude that there must have been originally *nine stages*, or stories, from the base of the monument to the platform of the cupola: these nine stages corresponding with the nine *nirvanas* of Buddhist doctrine, and with the monuments of nine stages anciently erected in *Ceylon*. The stages are only *intrinsically* revealed in the Bactrian *topes* by the floor of the chambers on which the medals were deposited; the dilapidation of the cupolas by the Musalmáns to plunder the metallic ornaments at the top, having filled up with rubbish falling in from above the whole interior of the lower: (carré parfait à douze pieds tres bien établi au centre, qu'on a creusé à dix pieds de profondeur, dont la battisse régulière s'est terminée la &c. †). But how did these stages communicate with one another? were there staircases?—No mention is made of any steps from floor to floor.

"The other excavations by MESSRS. MASSON, GERARD, HONIGHBERGER, &c. give no nearer insight into the actual architectural construction of these monuments, and seem made directly from top to bottom merely to get at the hidden in the readiest manner. I therefore venture to invite your attention to the contents of my memoir."

I have given the passage at length to prove to our explorers in the north what keen eyes are fixed upon their proceedings, and to shew how necessary it is to leave nothing unnoticed in their operations on the *topes*; but for myself I have no anticipations of the Professor's

* J. A. S. III. p. 315. This passage was afterwards explained to have been somewhat misunderstood,—see M. COURT's account of the same *tope*.—ED.

† Ditto page 317.

Specimen-facsimile of an Inscription from Kalinjar, in the As. Society's Museum. (last part)

ज्ञानवशमतीसतं कुलनिर्गतकारणयशिविकां दीपद्वयसामावशुभप्रयत्नयतिर्भवत्तु जा
 विप्रवर्षेऽसाधितिसिधुना कर्मज्ञानेन ॥ ३५ ॥ अस्माकविजयार्थं शूर्पलकारायां पृथुपुत्रेण
 (3 letters)
 यद्यद्यद्विषयप्रयत्नदुःशुण्णकैः सवृताभिः कुसकुम्भकृतिकुम्भकनीचुर्वर्षदीपितरवर्णमा ॥ ३६ ॥
 द्वापदठकण्ठगतभुतिभूतसमवितानं सवर्षेऽनुजलविषेयाह्मसासि सद्दिना ॥ ३७ ॥ अर्केणिसुभ्रत २३४१
 समजावेथा (5 letters) ॥ ३८ ॥ परस्परशीतिरुज्ज्वलितसुभ्रदेऽनुमौक्येणानयावत्सुभ्रानेननेननुमौक्येण
 जेनयाधिनोऽवस्यकात्मानेनयादनीकनता ॥ ३९ ॥ कानश्चराश्रयान्प्रणालिकान्वितकृतप्रदुग्माधिप
 कुशीत्रयौ सुतं पृथुद (The concluding half line effaced.) ॥ ❀ ॥ ॥ सुभ्रसवतकारकथा ॥

view being borne out,—of similarity to the *Ceylon* topes. The square central building seems to me to be built regularly for the sake of forming the chambers of deposit, the vaults outside of this rubbish is filled in for economy's sake; and an outer crust of masonry in form of a cupola completes the pile. There is no such outward mark of Buddhism I believe on any of the Bactrian topes as on those of *Sárnáth**, and *Bhilsa*, where niches on the four sides were provided with *chatur buddha* shrines. Whether of Buddhist sovereigns or of others, these tumuli were evidently the depositories of bones and ashes to which the coins and trinkets were merely accessory. Professor WILSON has now before him in London the contents of many more topes than we have had the pleasure of seeing, and ere this I dare say he has satisfied the eager curiosity of my learned correspondent and of his numerous countrymen now interested in the development of this train of research.

Inscription on a stone slab in the museum, Plate XLVIII.

While endeavouring to keep pace with the influx of inscriptions from abroad, I must not forget the task I had set myself, of rendering an account of those deposited in our museum, a task which my readers will doubtless be happy to find is now rapidly drawing to a close.

The subject now to be explained is inscribed on an oblong slab of sandstone, $4\frac{1}{4}$ feet by $2\frac{1}{2}$, which I conjecture to be one of those presented by General STEWART, and inserted in the catalogue of vol. XV. of the *Asiatic Researches*, as “a stone slab from *Ajaya-garh* in *Bundelkhand* with a Sanskrit inscription, or “a stone bull from *Kalinjar*, with a Sanskrit inscription.” Should the bull be unconnected with the inscription I should incline to locate the present inscription at *Kalinjar* because of the exact similarity of its alphabet to that of Lieut. SALE's inscription from the same place, inserted in my August No. page 665, Plate XXXII. and further the name of MALIKA occurs in both, but the inscription itself tells us it was set up in the fort of *Jayanagara* along with an image of *Hari*, and a temple and image of *Keshava* in the same place. *Jayanagara* is nearly identical with *Ajaya-garh* in signification: it may have been substituted to suit the metre. None or only one of the long list of names has a regal title; on the contrary the family is expressly said in the 14th verse to be of the *Káyastha* tribe, and their highest genealogical claim seems to have been that

* A most careful and elaborate elucidation by drawings and measurements of the *Sárnáth* tope, by Captain CUNNINGHAM, is now under publication in the *Asiatic Researches*: but the plates will take a long time for their proper execution.

they sprang from a village, *Kaushamyapura*, in which *Kusha* and *Suná*, the mythological sons of the ríshí *KÁSTAPA*, had once resided. At one time, probably when the temples and images were erected, they were ministers of a prince of the Solar line. In this respect therefore the record is valueless. Its merit as poetry the learned *KAMALÁKÁNTA VIDYÁLANKÁRA* does not rank much higher; yet being in our museum and being a fine specimen of the favorite character of that part of the country in the middle of the 14th century, I cannot refuse a place to the translation made for me by *SÁRODÁPRASÁD* from the elder pandit's accurate transcript, which I have myself compared letter for letter with the original. The characters are called *chitra-varnán* in the 36th verse, but this may be merely a laudatory epithet.

Jayanagar Inscription.

प्रायः प्रौढेन्द्रिरायाः प्रचुरतरसुखाश्लेषमल्लेशकायो विभ्रद्विभ्रान्तदृष्टि
द्रुतचकितरतोत्कीर्णपूर्वानुरागः उद्यच्छ्रीवत्सदीपद्युतिरभसरसोह्लासि
तानङ्गहेतिर्देवः श्रीविश्वमूर्तिर्दितितनयरिपुर्विश्वमम्बोविभर्त्तु ॥ १ ॥
पिण्याकपिण्डमिवचण्डरुचिर्मुंरारिर्गोवर्द्धनाचलमसौहृतवान् करायै
प्रेमोत्कवल्लरजनीजनिताद्भुतश्रीः श्रेयांसि वो दिशतु गोगणदृश्यमानः
॥ २ ॥ श्रीखेदनर्मललितं विदधन् हरिर्वी गोपीकरोरकुचगुण्ठतशाद्यक
श्रीः कामातुरान्तरकुरङ्गवधूविपत्तान् रुन्धन् कुतूहलतयाधियमातनेतु
॥ ३ ॥ मञ्जत्स्थमुज्ज्वलतनूर्भवभारभेदी यो वेददुग्धमुदधाविदमुज्जहार
शंखासुरासुहरणः किलमीनरूपी देवः श्रियःपतिरघं भवतांविहन्तु ॥
४ ॥ सम्बर्त्तविन्यस्ततटे जलानां रेमे निधायः खलु योगयुक्त्या जगद्भूतिः
संस्थितचिद्रुचिश्रीः स वो विभूतिं कमठः करोतु ॥ ५ ॥ क्रौडीकृत्य
विशालनिष्ठुरतरान्दंतान् वहन्नुद्दहोमूर्तिर्विस्तृतधर्मकर्मनियतिर्वी
सोधियाम्माधवः ज्ञायान् पिण्डितपङ्कपिण्डलरुचिर्विश्वभरामुद्घेषं
मे वर्द्धयतां सविश्वसतिर्नित्याधिनाशोदितः ॥ ६ ॥ शुभं दृष्टङ्गाम्बनि
विष्टरश्मिः सहस्रभानोः श्रियमाददानः सुदानवंप्रोत्तुनितैः करायैः
स वो दृसिंहा दुरितं भिनत्तु ॥ ७ ॥ शुक्राक्षिविद्येपमिषाद्रिपूणां विरूप
यन्नीतिमिवामिताभः वलिप्रमादादववर्द्धमानः स वामनोमेभ्युदयं ददातु

॥ ८ ॥ द्विजकरेक्षितिमाहृतशासनोदधदनुद्धतकद्रिपुयोधिताम् जय
यशोभजनाञ्जयतिप्रधीः सपरशुः किल रामइतिश्रुतः ॥ ९ ॥ नास्त्याय
तिर्यस्य पराक्रमाणां महावने पुण्यजनापहारी प्रमोदजालं तनुतेवह्वती
कृतोविपद्गः स धिनोतु रामः ॥ १० ॥ आसीन्महर्षिःसकिनादिवेदीज
नोविदां काश्यपश्च्युदारः यंजातवेदो विधिभिः सुराणां सद्यत्तये यच्च
विधिःससर्ज्ज ॥ ११ ॥ कुशसुनाभइति प्रथितौ सुताविह्व बभूवतुरस्य म
हात्मनः अपितमोहुरणे तदनुत्तमं रविशशिक्षद्वयमुद्धततामसं ॥ १२ ॥
कुशस्य कौशास्यपुरे निवासो बभूव पुण्योन्नतचारुमूर्तिः अगद्यशक्तिः सम
नुद्यमौख्यं तत्र स्थितिं कोपि पुमान् बभार ॥ १३ ॥ सकोपि कायस्थतया
प्रतीतो मनोघिभिर्मानितसेमुशीकः सद्रोचमादीनतमाश्रयञ्जस्तं काश्यपी
भूतमल्लं चकार ॥ १४ ॥ गवांप्रपांगोष्ठतनौ शुभायां सुमंत्रमार्गावरणेधु
नित्यं श्रियोनिवासादजयत्प्रवंशो वास्तव्यतामप्रतिरूपकोद्रिं ॥ १५ ॥
जक्रे मनश्चारुतया जनीनां महीक्षितां इण्डनयाङ्कुरैश्च सुविद्यया धीर
कुलस्य धीमान् हारुकनामाभवदत्र जन्मः ॥ १६ ॥ लिपिकरकुलकोटेः
कोटरस्यागमानां सुकृतविटपिमूलस्याश्रयस्यद्युतीनां अभवदमिततेजा
जल्लणस्तस्य सूनुः सुरगुरुरिव भूमौ भूपतीनां क्रियार्हः ॥ १७ ॥ ततो
गुणानां स निर्धिर्विधिज्ञो गंगाधरोजायतमानवेद्रः यस्मिन्नृपे भूरतिशक्र
वृत्तेमन्येतिनाकश्रियमाससाद ॥ १८ ॥ कमलापतिपादपंकजेन्द्रद्वयं
बिभ्रदनिन्द्यमानसः कमालइति नामकौमल सुकृतशोभित कायसुन्दरः
॥ १९ ॥ ततोजन्यजनीकाशोमालिकौमलविग्रहः ॥ मालाभूतमिदं यत्र
गुणवृन्दं विदिद्युते ॥ २० ॥ पद्मसिंहोरत्नसिंहोजगसिंहः सुतोत्तमाः
जाताःसमरसिंहश्च चत्वारश्चतुरास्ततः ॥ २१ ॥ तेषांसंख्यावतां श्रेष्ठो र
त्नसिंहो महामनाः अजायत जितात्मनः श्रीपूतानमितौजसः ॥ २२ ॥
उत्पूर्वोपूर्वमूर्तिः प्रतिष्ठतविनयो भूत्सुमैकःप्रवीणः प्रीतिप्रक्षारचीनांगण
पतिरपरोविश्वविस्फोतकायः धामक्षानोद्धतानामतिहृतमहिमानामना
मोन्नताङ्गे रेजे राजीवचक्षुः क्षितिपतिसमितिप्राप्तमानानुभावः ॥
२३ ॥ दिग्जनीकर्णकुहरविश्रांतयशसास्तुतः चन्द्रात्रेयनरेन्द्राणां

सचिवत्वमुपागतः ॥ २४ ॥ तयोःसविज्ञानविधिर्भनीधीमनोरमो नान
 इतिप्रतीतः श्रीभोजवर्माणमुपेत्यनाश्वंस्वमंत्र मित्रोदयमाततान ॥ २५ ॥
 प्रियंवदत्वात् प्रमदाजनानां सभ्यात्मकत्वात् जगतीश्वराणां पुमानयं प्रा
 णतया गुणी यो नानाभिधानं सफलीचकार ॥ २६ ॥ यस्मिन् गुणाधार
 तयाप्रदिये विक्रथ्यमाणेनय कुम्भमुच्चैः नवाभिषेकामिव राजलक्ष्मीं प्रभुश्चि
 रं कामयते फलय ॥ २७ ॥ तथा बज्रप्रखलकंबुजालं पयोनिधिं यस्य यशो
 वसारि अमंडयन् मंडनसारशोभाधिकेनरूपेण मनोनुहारि ॥ २८ ॥
 विहारिणी यस्य दिग्गङ्गनाभिः समं समृद्धाश्रुतवृत्तवृत्तिः मरुदधूमिः किल
 कर्णपूरीकृतामुनिभ्यो मुदमादधाति ॥ २९ ॥ नवेन्दुसंकाशतनुप्रकाशः
 सदासयज्ञः कुमुदोद्यमुच्चैः मनोरमत्वान्महनीयदेहः पृथ्वीधरंतंतनयो र
 राज ॥ ३० ॥ अवेत्यपोतंभवनीरराशौ समुत्तितीर्षुर्दयितं श्रियोमुम् ॥
 समुक्तये पुण्यतरानुभावादाराधनीं वृत्तिमलं करोति ॥ ३१ ॥ समीक्ष्य
 संसारसुखं पटोयान् आयातरम्यं विषयानुसारि मुमुक्षुरात्मोदयमिद्ध
 कीर्त्या विभर्त्ति सत्तुखसरोरुहेण ॥ ३२ ॥ अथसुललितबुद्धिर्नानयध
 प्रभावो जयवति जयदुर्गे कीर्त्तिहेतोः फलानां सुरचित हरिदेहं पैत्रमेतं
 गुणज्ञः प्रविततनयजालोकारयत् हृत्यवेदी ॥ ३३ ॥ माननीयमति
 र्गानः प्रतिनीकृतकेशवं प्रासादं स्थापयामास पितृविश्रामहेतवे ॥ ३४ ॥
 यावन्नगा वसुमती मरुतां कुलानि रत्नाकराः शशिर्दिवाकरदीप्तिवृन्दं ॥
 तावत्सपुण्यवसतिर्मनुजो विधातुर्विश्लोधितिष्ठति सुरात्करमाननीयः ॥
 ३५ ॥ अमरपतिरनन्योगुर्वलंकारसारां पटुपदलपनीया मेवशिष्टःस्य
 विष्टः अचयदुरुगुणार्कः संभृताभिज्ञसंज्ञः कृतिकुतुकमभोष्पूर्वाक्पर्दी
 चित्रवर्णा ॥ ३६ ॥ क्षणदेशेक्षणगतश्रुतिभूतसमन्विते संवत्सरेशुभेलेखि
 वैशाखेमासि सद्दिने ॥ ३७ ॥ अंकपि १३४५ समयवैशाखः
 परस्परप्रीतियुजौ प्रियंवदौ सुतौ सुकर्म्मोत्तरनाथवक्त्रभौ नयेनयुक्तौभुव
 नेयशस्त्रिनौसचंपकायां तनयावजीजनत् ३८ कायस्थवास्तव्यांते प्रती
 लिकान्वित जयपुरदुर्गाधिपठकुरसुयौसुत पंसुहदु केनमेतं लिखितं
 सकारश्रीगोपाल शुभंभवतुकारकस्य ॥

After transcribing the above and carefully comparing it letter for letter with myself, KAMALA'KA'NT begs to add the following protest against various orthographical errors which I have insisted on maintaining in accordance with the original text.

॥ श्रीकमलाकान्तन यथादृष्टं तथापठितं पाठितं लेखापितंच यद्युश्लोके
घु मध्येक्षचित् क्षचित् व्याकरणह्रन्दीलंकारदोषा दृश्यन्ते तद्दोषहेतुर्न
कमलाकांतः ॥

Translation.

May DEVA (VISHNU), the father of all, support this universe, whose form he is; luxuriating in the embrace of the youthful LAKSHMI, unwearied, with frequent start and flash of eye, intoxicated with delight; whose breast-jewel, *sri vatsa* shines like cupid's arrow, shot by the expanded bow of its own ray. (1.)

May MURĀ'ni (VISHNU) bless you, who supports the mountain *Goverdhana* on the palm of his hand like a lump of *penyśka** (the cattle looking on), whose wondrous beauty has captivated the lovesick milkmaids of *Ballava*. (2.)

May HARI the warm companion of LAKSHMI, scarred by the touch of his maidens' breasts, sportively thwarting the enemy of the licentious deer, inspire you with supernatural knowledge. (3.)

May DEVA, the fish-transformed husband of LAKSHMI, restorer of the milk of the vedas which lay buried in the ocean—the refulgent, the destroyer of dependence on this world—the slayer of *Sankhāsura*,—destroy your sins. (4.)

May the Tortoise, who unmindful of the deluge played on the ocean shore in abstraction, the refuge of the world, constant in refulgent beauty, prosper you. (5.)

May MA'DHAVA, in the form of a boar, who delivered the earth by the thrust of his cruel crooked tushes, and extended the merit of virtue; the abode of intelligence, of earthy colour from the mud he has thrown up, increase our blessing. (6.)

May NRISINHA the man-lion, bright as a thousand suns, who preyed on the body of *Hiranyaku kasipa* father of the virtuous *Prahlāda* and supported him with uplifted hands, destroy your sins. (7.)

May that *Vāmana* (dwarf) bless me, who changed the rule of his enemies, on pretext of piercing the eye of *Sukrachārya*; who increased in size for the ruin of *Bali*. (8.)

That *Parashū* is become glorious, who has gained the surname of *Rāma* from his victories; who granted to the brahmans his well-governed earth, who warred with the wicked, and is acute in sense. (9.)

May *Rāma* too, whose power is infinite, the giver of all joy, the destroyer of the *Rukshas*, save you from all danger! (10.)

The venerable sage KASHYAPA, first expounder of the vedas, most learned of men, was created to satisfy the deities with burnt offerings. (11.)

* Mustard seed after the oil is expressed.

This noble spirit had two sons *Kusha* and *Sundbha* resembling the sun and moon, in the dispersion of darkness. (12.)

KUSHA lived at *Kaushanyapura*,—beauteous from deeds of virtue, unbounded in strength, goodness, and stature. At the same place resided a certain person, (13.)

Known to have belonged to the *Káyastha* caste, the ornament of the *Kashyapa* line, respected by the learned, and satisfier of the expectations of the needy. (14.)

He erected a drinking trough (*prapa*) for cattle on the roadside near the pastures. He conquered the mountain fastnesses, being himself the abode of *Párvatí*; he was without rival, and of good descent. (15.)

From him descended *Janha*, afterwards called *Háruka*, because he stole the hearts of women by his beauty,—those of kings by his just administration of the revenues, and those of the learned by his wit and deep knowledge. (16.)

Superior to all of the writer caste, the receptacle of the *A'gamas*, the root of the tree of virtue, the vessel of light,—he had a son named *JALHANA*, of infinite vigour, second only to the tutor of the gods (*Vrihashpati*) a portly man of diplomacy. (17.)

GANGA'DHARA was born of him, superior to all mortals; the receptacle of all virtues; conversant with religious law, he surpassed *INDRA*, and when king gave to the earth the beauty of heaven. (18.)

His son *KAMALA* on whose heart is planted the lily foot of *KAMALA's* husband—of no contemptible mind, and of personal beauty correspondent with his virtues.

MALIKA was born of him, resembling *AJA rāja*, of tender person, crowned with a halo of good qualities. (20.)

From him was born these four the most active and the best of sons, namely, *PADMA SINHA*, *RATNA SINHA*, *YOGA SINHA*, and *SAMARA SINHA*. (21.)

Of *MALIKA*, the enslaver of his passions the chaste as *LAKSHMÍ*, the unbounded in spirit, was born *RATNA SINHA*, who was superior to the other three and whose mind was noble. (22.)

His son *NANA* was glorious, handsome, the most experienced and superior to all in *Sáma*; next to *Ganapati* in mutual love, understanding, and in beauty, and fat, being always at home; he destroyed the pride of the vain boasters who were vain of their strength, he was tall with eyes like the lily: he was respected in the court of *rájas* and was free from sickness. (24.)

His fame had reached the ears of the women on all sides: he was minister of the *Chandra* and *Atreya* lines. (24.)

He was known by the name of *Nána*, teacher of the religious laws and wisdom to the above dynasties, he was learned and agreeable, requiring not advice of allies when he sent his horse to the *rajá BHOJA Varma*. (25.)

He did justice to his name *Nána* (i. e. various) by his success among the women through his sweet words, and among kings through his politeness, nay every one loved him as his own life. (26.)

He being fixed as the receptacle of merit, and having attained the *Kumbha* of morals, his father supplicated the new anointed royal **LAKSHMI** (**VARMMA** of Ujjein?) (27.)

His spreading fame adorned the ocean (which is fitted with playful shells) with the additional splendour which it received from his kingdom. (28.)

His wife who increased in riches, as the women resembling the *dikshaka* delight the munis; she behaved according to the injunctions of the *Srutus* and was worn by the wives of the gods as an ear-ornament, (i. e. they heard of and had regard to her, (29.)

This son **NANA** whose person was beautiful like the new moon, who never had any mean object of desire, who was the cause of delight of the whole world, and whose person was become beautiful by being agreeable to all, made the king his father glorious. (30.)

He being desirous of crossing the ocean of worldly concerns by the ship of the husband of **LAKSHMI**, accepted the profession of worship for salvation from the best consideration. (31.)

And seeing the unreal agreeableness of worldly pleasures derived from the surrounding elements, and desiring salvation, he assumed the lily face pure from conversation thus to ascertain self-knowledge; and was wise. (32.)

This highly spirited **NANA** caused this well made image of **HARI** to be placed at the victorious and celebrated fort of *Jayanagara* in honor of his forefathers, he was a judge of human merits, an illustrator of all morality, well acquainted with religious duties; and of a mild understanding. (33.)

This man of respectable intellect, established a temple with the image of *Keshava*, at the same place for the final salvation of his ancestors. (34.)

So long as the great mountains, the earth, the gods, the mines of jewels (or oceans), the moon, the sun, and the starry spheres shall endure, so long shall his name exist in this habitation of the creator; who was the seat of virtue and respected by the gods. (35.)

A person named **AMARAPATI** being desirous of gaining the curiosity of learned persons composed this inscription, written with wonderful letters, and filled with excellent metaphors expressed in appropriate phrases. He was obedient to all and corpulent, and was like the sun by his eminent qualities. He possessed the title of a wise man. (36.)

This inscription was written on the lucky day of the month of *Vaishákha*, in figures *Samvat* 1345. (37.)

He (**AMARAPATI**) had two sons named **SUKARMOTTARANA'THA** and **BAL-LABHA**, by *Champaká* (his wife) who loved one another, were well known in the world and a pattern of morality.

In the town-division of the *Káyasthas*, having a street on all sides, in the fort of *Jayapura**, by **THAKUR SU'PAU'S** son **PANSUHADUKA**, was this written. Goodluck attend the author!

* This place must not be confounded with the modern town of *Jeypoor*, which was only founded by **JEX SINGH** in the middle of the 17th Century. The name is common enough.

V.—Meteorological Register kept at Darjiling for August, 1837.

Day	Barometer.		Therm. in Air.		Wet. Bulb. Ir.		Regtg. Ther.		Rain.		Wind.		Weather, &c.		Boiling Point. Water.
	10 A. M.	4 P. M.	10 A. M.	4 P. M.	10 P. M.	4 A. M.	Min.	Max.	10 A. M.	4 P. M.	Morn. Even.	Morning.	Evening.		
									Inches						
1	23.165	23.055	61.5	62	61	61.5	58	66	61.5	61.5	0.96	N. S. E.	Overcast and foggy.	199.4	
2	.170	.126	60.5	61.5	60	60	57.5	63	60	61	7.76	N. N. E.	Fog and light rain.	.4	
3	.220	.157	63.5	65	63	64	57.5	66.5	63.5	64	43	Calm.	Heavy fog overcast.	.6	
4	.216	.153	62.5	61	62	60.5	58	63.5	62	61	1.13	N. E.	Fog and light rain.	.3	
5	.222	.192	62	62.5	61.5	61.5	58	64	61.5	61.5	75	Calm.	Overcast.	.2	
6	.233	.145	62.5	63.5	61	62.5	58	65.5	61	63	77	S. W.	Overt. drizzle.	.3	
7	.190	.125	63.5	65	63	62.5	58	65	63	62.5	28	W. W. strong	Fog and drizzle.	.2	
8	.236	.178	63.5	63.5	62	62.5	57	64	62	62	29	W.	Overcast and fog.	.4	
9	.274	.215	63	62	62	62	58.5	64.5	62	62	1.29	Calm.	Thick fog.	.4	
10	.287	.220	64.5	63.5	63.5	65.5	59	69	63.5	65.5	83	ditto.	Rain and fog.	.6	
11	.292	.230	66	66.5	65	65.5	60	68	65	65.5	2.20	W.	Overcast and foggy.	.8	
12	.330	.265	63	65	62	63.5	58	68	62	65	97	Calm.	Rain and fog.	.4	
13	.306	.220	63	66.5	62	65	58.5	69	62	65	38	ditto.	Overcast fog in the vallies.	.4	
14	.250	.162	64	64.5	63	63.5	58	67.5	63	63.5	38	S. W.	Fog.	.5	
15	.231	.153	64	62.5	63	61	58	65.5	63	61	1.24	ditto.	Genl. overt. clearing to W.	.3	
16	.250	.220	61	59	60	58.5	56.5	63	60	58.5	14	N.	Overcast and foggy.	.7	
17	.287	.203	61	60.5	59.5	67	54.5	62.5	59.5	60	2.17	Calm.	Heavy rain.	.5	
18	.271	.194	66	64	63	59.5	55	69	63	60.5	..	ditto.	Cum intpsd.	.5	
19	.258	.210	64	63.5	62.5	60.5	57	66.5	63	60	21	N. E.	Overcast showery.	.5	
20	.296	.225	61	63.5	60.5	62.5	57	66.5	61	62.5	40	S.	Overcast and foggy.	.7	
21	.297	.209	61	61	60	60	56.5	64.5	60	60	10	N. N. E.	Overcast.	.4	
22	.262	.155	61	66.5	60	63.5	56	66.5	60	63.5	46	Calm.	Horizon cloudy, thunder S. E.	.6	
23	.242	.181	67	65	64	63	56	67	64	63	03	W.	Drizzle.	.5	
24	.255	.200	65	64.5	62	62	59	66	62	62	13	Calm.	Overcast.	.5	
25	.298	.226	63	63	63	60.5	59.5	68	63	60.5	..	S. W.	Rain.	.3	
26	.290	.220	66	65	64	62	59.5	68	64	62	03	N. E.	Generally overt.	.4	
27	.270	.164	66	61	63	56.5	58	67.5	63	56	..	S. E.	Cum. intpsd.	.4	
28	.270	.203	66	61	62	53	56	67.5	62	59	82	N. E. E.	Generally clear.	.5	
29	.330	.275	64.5	66	62.5	62.5	55	67.5	62.5	58	49	N. N. E.	Overcast.	.8	
30	.333	.275	64.5	66	62.5	63.5	55	67.5	62.5	65	03	Calm.	Clearing to S. rest ovt. cloudy.	.8	
31	.323	.232	65	67.5	65	63.5	57	70	65	63.5	04	N. N. E.	Cumuli.	.8	

VI.—Abstract of a Meteorological Register kept at the Cathmandu Residency, for July and August, 1837. By A. CAMPBELL, Esq. Nipal Residency.

Day.	Observations at 10 A. M.				Obs. at 4 P. M.			Wind; weather; rain.		Total rain.	
	Bar. at 32°	Thermometer.			Bar. at 32°	Thermometer.		At 10 A. M.	At 4 P. M.		
		Air	Wet	Diff.		Air.	Wet	Diff.			
July. 1	25,199	75	69	6	25,113	80	71	9	W. fair.	W. cloudy.	086
2	185	75	69	6	073	82	72	10	NW. cloudy.	SW. clear.	
3	171	76	70	6	121	80	70	10	W. ditto.	SW. ditto.	230
4	203	76	69	7	159	76	70	6	E. ditto.	E. cloudy.	173
5	207	75	68	7	139	75	70	5	E. ditto.	NE. ditto.	865
6	187	75	69	6	099	80	71	9	NW. ditto.	NW. ditto.	064
7	145	75	69	6	053	82	72	10	NW. ditto.	W. clear.	194
8	099	75	70	5	037	76	69	7	NW. ditto.	S. cloudy.	942
9	076	70	66	4	24,989	77	70	7	S. ditto.	W. ditto.	950
10	092	74	68	6	965	75	70	5	W. ditto.	SW. rain.	645
11	24,973	75	68	7	917	76	69	7	S. ditto.	SW. ditto.	086
12	957	76	70	6	934	77	66	11	SW. ditto.	W. fair.	
13	25,109	76	66	10	25,086	78	66	12	N. clear.	W. ditto.	173
14	234	74	67	7	189	76	67	9	W. ditto.	W. ditto.	
15	314	74	68	6	200	77	70	7	W. ditto.	W. ditto.	
16	223	72	68	4	102	74	68	6	SE. rain.	E. cloudy.	519
17	058	73	69	4	040	77	72	5	E. calm.	NW. ditto.	870
18	219	71	67	4	166	77	69	8	SE. rain.	N. fine.	890
19	235	72	68	4	139	76	70	6	S. fair.	W. ditto.	1,384
20	166	74	69	5	114	74	70	4	S. ditto.	SE. rain.	955
21	163	72	68	4	104	74	70	4	S. ditto.	SW. ditto.	606
22	202	74	70	4	131	74	70	4	SW. ditto.	SW. ditto.	200
23	238	74	69	5	146	77	71	6	SW. ditto.	W. fine.	
24	200	74	70	4	079	79	72	7	W. ditto.	SE. rain.	1,740
25	162	74	69	5	071	79	70	9	W. ditto.	SW. fine.	
26	156	74	69	5	095	80	70	10	SW. ditto.	SW. rain.	1,384
27	186	74	69	5	089	75	70	5	W. cloudy.	SE. ditto.	346
28	162	74	69	5	092	77	71	6	W. ditto.	SW. ditto.	259
29	169	75	70	5	084	77	71	6	SW. ditto.	SW. fine.	
30	192	74	70	4	106	78	70	8	SW. ditto.	SW. ditto.	
31	139	75	69	6	078	74	70	4	W. ditto.	SW. rain.	173
Mean,	25162*	74	69	5	24964†	77	70	7			13288
Aug. 1	25,136	70	67	3	25,080	73	68	5	SW. rain.	SW. rain.	
2	164	73	68	5	099	71	68	3	SW. fair.	SW. ditto.	1,730
3	212	73	69	4	124	73	70	3	W. ditto.	SW. fair.	1,384
4	186	74	69	5	112	73	70	3	SW. ditto.	SW. rain.	346
5	212	74	69	5	154	73	69	4	SW. ditto.	SW. ditto.	259
6	210	74	69	5	144	73	68	5	SE. rain.	W. fair.	519
7	202	70	68	2	140	73	69	4	SE. ditto.	S. cloudy.	446
8	262	70	67	3	216	70	68	2	SE. ditto.	SE. rain.	346
9	263	72	68	4	202	74	70	4	SW. fair.	SE. ditto.	346
10	289	72	67	5	292	77	71	6	W. ditto.	W. fair.	
11	278	74	69	5	183	80	72	8	W. ditto.	W. ditto.	
12	305	75	70	5	234	77	72	5	W. ditto.	W. ditto.	
13	291	75	70	5	294	73	70	3	W. ditto.	SW. rain.	
14	234	73	70	3	154	73	70	3	S. rain.	SW. ditto.	1,730
15	178	73	70	3	164	73	70	3	W. fair.	SW. ditto.	
16	223	71	68	3	181	71	68	3	S. rain.	SW. ditto.	1,211
17	257	72	67	5	199	71	68	3	S. fair.	SW. fair.	
18	249	71	66	5	164	78	70	8	W. ditto.	SW. ditto.	259
19	254	73	68	5	182	78	70	6	W. ditto.	W. ditto.	692
20	252	70	68	2	169	80	71	9	W. ditto.	W. ditto.	
21	230	73	69	4	156	78	71	7	W. ditto.	W. ditto.	
22	210	74	68	6	121	80	72	8	W. ditto.	S. ditto.	100
29					187	76	69	7		W. ditto.	400
30	323	72	67	5	232	77	70	7	W. ditto.	NW. ditto.	
31	292	73	69	4	195	80	70	10	W. cloudy.	NW. ditto.	200
Mean,	25,237	72.5	68.3	4.2	25,175	75.1	69.7	5.4			9,968

* Mean of Barometer for 29 days, 25,243 † Mean of 27 days, 25,107
 Ditto ditto for 2 days, 24,965 Ditto of 4 days, 24,951
 Evaporation during July 1,464 inch; fall of rain 13,288 inches.
 Evaporation during August, 1 inch; total rain 9,968 inches only.

VII.—Proceedings of the Asiatic Society.

Wednesday Evening, the 1st November, 1837.

H. T. PRINSEP, Esq., Vice-President, in the chair.

T. H. MADDOCK, Esq. C. S., Dr. THEODORE CANTOR, C. TUCKER, Esq. and W. KERR EWART, Esq. proposed at the last meeting, were balloted for, and duly elected members of the Society.

JOSEPH WILLIS, Esq. was proposed by the Secretary, seconded by Dr. WALLICH.

Dr. COLIN JOHN MACDONALD, proposed by ditto, seconded by Mr. W. ADAM.

Major IRVINE, Engineers, proposed by ditto, seconded by Mr. H. T. PRINSEP.

Capt. H. DRUMMOND, 3rd Cavalry, proposed by Mr. W. CRACROFT, seconded by the Secretary.

Nawáb JABAR KHAN, proposed by Mr. E. STIRLING, seconded by the chairman as an honorary member—referred to the Committee of Papers.

Letters from Dr. MCPHERSON, Major OUSELEY, Dr. SPILSBURY, and Lieut. E. CONOLLY, acknowledged their election.

Read, letters from the Secretaries of the Bordeaux Academie Royale, the Geological Society, the Royal Irish Academy, the Antiquarian Society, the Royal Institution, and from Professor FRANK, of Munich, acknowledging receipt of the Society's publications.

Read the following letter from the Secretary to the Asiatic Society of Paris in reply to the Society's address of

A Monsieur J. PRINSEP, Esq. *Sécretaire de la Société Asiatique du Bengale.*
Monsieur le Secrétaire,

Le conseil me charge de vous faire connaître que la Société Asiatique de Paris a reçu la lettre que Monsieur le tres honorable Président de la Société du Bengale et M. le Secrétaire ont bien voulu nous adresser en repouse à l'offre que la Société Asiatique de Paris avait fait à la Société du Bengale d'être un de ses intermediaires pour la vente des ouvrages sanscrits aux quels le gouvernement avait refusé de continuer ses encouragements, et dont la Société du Bengale avait entrepris l'achèvement. Le conseil a été vivement touché des expressions de sympathie et d'estime dont la Société dont vous êtes le digne organe a bien voulu se servir à l'égard de la Société Asiatique de Paris, et il me charge de vous prier de vouloir bien en exprimer à votre illustre compagnie nos remerciements les plus sincères. Le conseil est fier de l'empressement avec lequel la Société du Bengale a bien voulu recevoir ses offres, et il éprouve le besoin de donner à ce corps célèbre les assurances les plus vives du desir qu'il éprouve de faire, pour le succès des plans arrêtés par la Société du Bengale tout ce qui est en son pouvoir. Veuillez être assez bon, Monsieur le Secrétaire, pour renouveler à la Société Asiatique du Bengale l'expression de ces sentiments, et pour recevoir en même temps l'assurance des sentiments de véritable estime,

avec les quels j'ai l'honneur d'être

Votre très humble et très obéissant Serviteur,

EUGENE BURNOUF.

Paris, le 12 Juin, 1837.

The Secretary read a reply from M. CSOMA KÖRÖSI to the announcement of the Society's desire to confer upon him the office of librarian.

Mr. CSOMA expresses his sense of the high honor done him, and states his intention of immediately proceeding to Calcutta where he will give a definitive answer.

Read extract of a letter from Dr. ROYLE, Secretary to the Geological Society, transmitting under charge of Captain H. DRUMMOND, the gold

Wollaston medals awarded to Dr. HUGH FALCONER and Captain P. T. CAUTLEY, for their fossil discoveries in the *Sewalik* range.

Professor ROYLE was induced to send these tokens of the approbation of the Geological Society (of which he has recently been nominated an office-bearer), thinking his associates in the Asiatic Society would like to see them; but more particularly because the excellent paper on the *Sivatherium* was first made public in their *Researches*, and it would be the best proof of the interest taken by the scientific at home in the novel and interesting discoveries in which so many members of the Society have been successfully engaged within the last four years.

Dr. ROYLE quoted the following extract from Mr. LYELL's address delivered at the Anniversary Meeting of the Geological Society on the 17th February, 1837.

[The opening of the address presenting the medals was published in our July No.]

ORGANIC REMAINS.

"Gentlemen, you have been already informed that the Council have this year awarded two Wollaston medals, one to Captain PROBY CAUTLEY of the Bengal Artillery, and the other to Dr. HUGH FALCONER, Superintendent of the Botanic Garden at Saharanpore, for their researches in the geology of India, and more particularly their discovery of many fossil remains of extinct quadrupeds at the southern foot of the *Himálaya* mountains. At our last Anniversary I took occasion to acknowledge a magnificent present, consisting of duplicates of these fossils, which the Society had received from Captain CAUTLEY, and since that time other donations of great value have been transmitted by him to our museum. These Indian fossil bones belong to extinct species of herbivorous and carnivorous mammalia, and to reptiles of the genera crocodile, gavial, emys, and trionyx, and to several species of fish, with which shells of fresh-water genera are associated, the whole being entombed in a formation of sandstone, conglomerate, marl, and clay, in inclined stratification, composing a range of hills called the *Siwálik*, between the rivers *Sutledge* and *Ganges*. These hills rise to the height of from 500 to 1,000 feet above the adjacent plains, some of the loftiest peaks being 3,000 feet above the level of the sea.

"When Captain CAUTLEY and Dr. FALCONER first discovered these remarkable remains their curiosity was awakened, and they felt convinced of their great scientific value; but they were not versed in fossil osteology, and being stationed on the remote confines of our Indian possessions, they were far distant from any living authorities or books on comparative anatomy to which they could refer. The manner in which they overcame these disadvantages, and the enthusiasm with which they continued for years to prosecute their researches when thus isolated from the scientific world is truly admirable. Dr. Royle has permitted me to read a part of their correspondence with him when they were exploring the *Siwálik* mountains, and I can bear witness to their extraordinary energy and perseverance. From time to time they earnestly requested that Cuvier's works on osteology might be sent out to them, and expressed their disappointment when, from various accidents, these volumes failed to arrive. The delay perhaps was fortunate, for being thrown entirely upon their own resources, they soon found a museum of comparative anatomy in the surrounding plains, hills, and jungles, where they slew the wild tigers, buffaloes, antelopes, and other Indian quadrupeds, of which they preserved the skeletons, besides obtaining specimens of all the genera of reptiles which inhabited that region. They were compelled to see and think for themselves while comparing and discriminating the different recent and fossil bones, and reasoning on the laws of comparative osteology, till at length they were fully prepared to appreciate the lessons which they were taught by the works of Cuvier. In the course of their labours they have ascertained the existence of the elephant, mastodon, rhinoceros, hippopotamus, ox, buffalo, elk, antelope, deer, and other herbivorous genera, besides several canine and feline carnivora. On some of these Dr. FALCONER and Captain CAUTLEY have each written separate and independent memoirs. Captain CAUTLEY, for example, is the author of an article in the *Journal of the Asiatic Society*, in which he shows that two of the species of mastodon described by Mr. CLIFT are, in fact, one, the supposed differ-

ence in character having been drawn from the teeth of the young and adult of the same species. I ought to remind you that this same gentleman was the discoverer, in 1833, of the Indian Herculaneum or buried town near Behat, north of Seharanpore, which he found seventeen feet below the surface of the country when directing the excavation of the Doab Canal*.

“But I ought more particularly to invite your attention to the joint paper by Dr. FALCONER and Captain CAUTLEY on the Sivatherium, a new and extraordinary species of mammalia, which they have minutely described and figured, offering at the same time many profound speculations on its probable anatomical relations. The characters of this genus are drawn from a head almost complete, found at first enveloped in a mass of hard stone, which had lain as a boulder in a water-course, but after much labour the covering of stone was successfully removed, and the huge head now stands out with its two horns in relief, the nasal bones being projected in a free arch, and the molars on both sides of the jaw being singularly perfect. This individual must have approached the elephant in size. The genus Sivatherium, say the authors, is the more interesting, as helping to fill up the important blank which has always intervened between the ruminant and pachydermatous quadrupeds, for it combines the teeth and horns of a ruminant, with the lip, face, and probably proboscis of a pachyderm. They also observe, that the extinct mammiferous genera of Cuvier were all confined to the Pachydermata, and no remarkable deviation from existing types had been noticed by him among fossil ruminants, whereas the Sivatherium holds a perfectly isolated position, like the giraffe and the camels, being widely remote from any other type.”

Resolved, that due acknowledgments be addressed to the Geological Society for their courtesy in entrusting the Asiatic Society with the honorary medals awarded to two of their associates, and that they be immediately forwarded with appropriate congratulations to Seharanpur.

The Right Honorable Lord AUCKLAND, Patron, addressed to the Society's attention the following communication just received from the Royal Asiatic Society, confident that the Society would omit no means of giving effect to the objects with which they had been forwarded.

“The Royal Asiatic Society of Great Britain and Ireland, 14, Grafton Street, Bond Street;

MY LORD,

London, 11th of May, 1837.

The Committee of Agriculture and Commerce of this Society, having had before them certain specimens of Lichens used in dyeing, and being informed that several species are now employed in India for that purpose, and that many more would probably be elicited by a close investigation, and an accurate knowledge of the requirements of the trade, which has been much checked by the short supply, and high price of the best sorts used, I am requested by the Committee to transmit to your Lordship the accompanying specimens of Lichens, with bottles of the ammoniacal liquor used in extracting the color, and of the extracted color; and to enclose fifty copies of the first day's proceedings of the Committee, which contain directions for ascertaining the most useful sorts of Lichens, and for using the liquor as a test of their quality. I am also requested to solicit that such measures may be adopted as may appear to your Lordship to be expedient to diffuse amongst those to whom it is likely to be useful such an acquaintance with the subject as may tend to advance the views of the Committee.

As the Committee are impressed with the conviction that their views of general utility are fully shared by your Lordship, they feel it unnecessary to offer any

* Journal of Asiatic Society, Nos. xxv. and xxix. 1834. Principles of Geology, 4th and subsequent editions. See Index, Behat.

apology for the trouble which may be occasioned in furthering a measure calculated to lead to the improvement of our commerce, and to be of general advantage.

I have the honor to be,

Sc. &c.

H. HARKNESS, *Secretary.*

To the Right Honorable Lord AUCKLAND, G. C. B., Governor-General of India."

Mr. VISGEE's specimens, deposited in the museum, are labelled as follows :

	Value per ton.		Value per ton.
1. Canary orchilla,	£250 to 350	10. Canary rock moss,	80 to 90
2. Cape de Verde ditto, . . .	200 to 300	11. Sardinian ditto,	70 to 90
3. West Island ditto,	150 to 230	12. Pustulatus ditto,	20 to 40
4. Madeira ditto,	100 to 150	13. Tartarous moss,	20 to 40
5. Africa ditto,	80 to 130	21. Useless lichen, liable to be	
6. South America do.	80 to 120	mistaken for Nos.	1 or 9
7. Sardinian ditto,	30 to 45	22. Lichen valueless ditto, . .	12
8. Cape of Good Hope do. . .	20	23. Bad canary moss ditto, . .	10
9. English ditto,	no value.		

"*The Good* has a nearly white powder on its surface, towards the centre; the under surface is of a gray color, and is not hairy; if wetted it does not turn of an orange color; its edges are flat and thin.

"*The Bad* has no mealy white powder on its surface; its under side is hairy, and blacker than the good; its edges are usually more or less knobbed, and on being wetted it generally becomes of an orange color.

"No. 24, contains a mixed sample of good and bad, which has been wetted with water.

"The useless mosses greatly outnumber the useful, and vary from each other, in some instances, by such slight shades of difference, that the above specimens of them can serve little more than to call minute attention to the subject. A test for the discovery of color is therefore necessary.

"*Test.*—Take liquor ammoniæ, very much diluted with water, but strong enough to retain a powerfully-pungent smell—half-fill a phial hottle with the same, then add of the lichen (being broken up to a convenient size), so much as will lightly fill up the liquor, so that the whole may be readily stirred about. Care must be taken to leave at least one-third of the bottle for air. The bottle must be kept corked, but be frequently opened, and the contents stirred with a small stick. The color will begin to exhibit itself in a few hours, and the more rapidly in proportion to the warmth of the place in which it is kept; but the heat should not exceed 130° Fahr. A piece of white silk placed near the surface of the fluid will show the color before it would otherwise be perceptible. This test will only serve to show where color exists, but will not develop it to its fullest extent.

"*Localities.*—The good sorts are generally found in rocky or stony districts, or where dry stone walls abound; in the neighbourhood of the sea,—or if distant from the sea, in places exposed to sea breezes. The more valuable are met with in volcanic islands. My own experience has been principally in the Canaries, where I find the more arid the situation, the better the quality of the lichens. When the land is high and humid, the useless sorts alone are met with. In dry places near the sea, there are only the good sorts; and there is generally a belt between the two, in which both good and bad are found on the same stones, and not unfrequently overrunning each other.

"There is with the samples a small bottle of ammoniacal liquor, of the strength suited for test: and also a small bottle of the color to be produced."

Resolved, that five copies of the "Proceedings" be communicated to the Agricultural Society; and that others be sent to any members of the Society who may be in a position to collect specimens of Indian mosses for trial and transmission home.

The Secretary brought up the following

Report of the Committee of Papers on the Museum reference of the 6th Sept. 1837.

The question submitted to our consideration on the present occasion is, simply, how we may best dispose of the Government grant of 200 rupees per mensem, (which it has been resolved to accept,) towards the maintenance and improvement of the Society's museum? Whether a successor to Dr. PEARSON shall be appointed, or any other mode of superintendence adopted?

The following considerations have induced us to recommend that the Curatorship shall not be filled up for the present.

The objects that had accumulated in the museum prior to Dr. PEARSON'S nomination having been once arranged by him, there will evidently be little to employ a successor, unless additions could be made on an enlarged scale through purchase or otherwise, for which sufficient funds do not exist.

On the other hand, by employing the money now granted us in purchasing and collecting specimens for the due preservation of which our present establishment is sufficient, we shall in a year or two have amassed materials to give full occupation to a professional superintendent, whom we may then appoint on our former scale, should not the Government at home in the mean time place the museum on a more comprehensive footing. We therefore propose that the 200 rupees be carried to the general account, and that in consideration of this accession to our resources, opportunities be sought of adding to our museum by purchase; and of promoting physical or antiquarian research by such other means as may present themselves from time to time. We would in the mean time place the museum under a special Committee of three annual members subject to reelection, as in the Committee of Papers, and three ex-officio members, viz. one vice-president, the secretary and the librarian. We would further suggest—

That this Committee should hold meetings at the rooms not less than once in the week; that their orders should be carried into effect, and their proceedings recorded by the Secretary as in the Committee of Papers; and that all expenditure should require audit from the latter Committee with exception of the ordinary contingent, which may be fixed at 100 rupees per mensem.

That this Committee should give in an annual report of the progress of the museum, at the anniversary meeting in January, and that they should be entrusted with a general discretion for the disposal and exchange of duplicate specimens for the benefit of the museum.

For the Committee of Papers,

*Asiatic Society's Rooms, }
20th Sept. 1837. }*

J. PRINSEP, Secretary.

Proposed by the Chairman, seconded by Mr. CRACROFT, and resolved, That the Report be adopted in all its provisions; and that three gentlemen be elected to act with the Secretary and librarian as a Committee for superintending the museum.

Dr. CORBYN spoke at some length in favor of renewing the curator's appointment. He concluded by moving the postponement of the question until a better meeting could be assembled, which was negatived.

It was then moved by the Secretary, seconded by Mr. HARE, and resolved, that Mr. WILLIAM CRACROFT, Dr. G. EVANS, and Dr. McCLELLAND, be requested to act as the museum Committee.

Dr. EVANS and Mr. CRACROFT being present signified their acceptance of the office.

Library.

The following works were presented on the part of the Royal Academy of Bordeaux:

“*Mon portefeuille*,” a collection of drawings (lithographed for private presentation) of Roman Statues and antiquities, by M. P. LACOUR, Member of the Academy, Corresponding member of the Institution, &c.

Essai sur les Hiéroglyphes Egyptiens, par P. LACOUR, &c.

Procès-verbal des séances publique de l' Academie Royale des Sciences, Belles-lettres et arts de Bordeaux, 1836.

On the part of the authors.

Institutiones linguæ Præciticæ, by Dr. CHRISTIANUS LASSEN, Professor at Bonn; 2 fasciculi.

Die altpersischen keil-inschriften von Persepolis, entzifferund des alphabets und erklärung des Inhalts, von Dr. CHRISTIAN LASSEN.

Analysis and Review of the Ricardo, or new school of political economy, by Major W. H. SLEEMAN.

Polymetrical tables prepared for the use of the Post Office—by Captain T. Taylor, Madras Cavalry.

On the part of the Societies.

Transactions of the Royal Irish Academy, Vol. XVII.

Journal of the Proceedings of do. Nos. 1, 2, 3.

Journal Asiatique Nos. 7, 8 new series, of the Asiatic Society of Paris.

Lardner's Steam Communication viâ the Red Sea, reprinted in Calcutta—by the Steam Committee.

Meteorological Register, from the Surveyor General.

From the booksellers.

Lardner's Cabinet Cyclopaedia—Ireland, vol. II.

Antiquities, Literature.

[Brought forward from the adjourned meeting of the 4th October.]

Major PEW forwarded the promised facsimile of the inscription on the broken *Delhi Lât*, now in Mr. FRASER's grounds.

The secretary stated that though much mutilated there was not a letter in this facsimile of which he could not assign the exact counterpart in the Feroz lât. It had enabled him to correct a few but very few readings in the translated version while it confirmed some that had been deemed doubtful.

Read a letter from Captain A. BURNES, dated *Camp, Duha* on the river of *Cabul*, 5th September, forwarding:

No. 1. The facsimile of the Sanskrit inscription at *Hând* 20 miles above *Attok* alluded to in M. COURT's memoir on *Taxila* (Journ. V. 482). The original is lodged at *Peshawar* awaiting the Society's orders as to its disposal.

No. 2. Inscription under a broken idol at *Hând*.

Nos. 3, 4. Figures on marble and stone fragments at the same place.

No. 5. A view of the Khyber tope, not yet opened,

No. 6. A mineral resinous jet from the *Khattak* country south of *Peshawar*.

[See notice and plates of the inscription.]

MANATON OMMANNEY, Esq. C. S. forwarded copy of a Sanskrit inscription on three plates deposited in a temple at *Multaye* near the source of the *Tapti* river.

[See the present number, page 869.]

Dr. ALEXANDER BURN, transmitted facsimiles of the contents of two copper-plates found in the town of *Kaira* (*Gujerat*) in the same character as those deciphered by Mr. WATHEN in 1835.

They relate also to the *Silāditya* dynasty, but as Dr. BURN has offered to send the plates themselves it will be better to await their arrival before attempting to read their contents.

BABOO CONOYLAL TAGORE sent for exhibition to the society a copper-plate in excellent preservation lately dug up in the chur land of a Zemindaree belonging to him in pergunnah *Edilpore*, zila *Backergunj*.

This grant, which is now being transcribed gives an additional name to the list of the *Belál Sena* dynasty of *Gaur*.

A letter was read from T. CHURCH, Esq, dated *Singapur*, 15th August, 1837, presenting to the Society specimens of some ancient tin coins discovered up at that place.

These coins hardly appear to be of great antiquity. They have a lion on one side crest-fashion, typical doubtless of the name of the settlement *Sinhapur*, the city of the lion; and on the reverse what may be intended for a cornucopia or a sceptre. They are of tin and in high relief, and rough on the edges. About 800 of them were dug up by a party of convicts in making a road five miles from the town. The earthen vessel containing them had apparently been glazed and was of a very common shape, it was buried about two feet in marshy ground in a spot until recently covered with dense jungle.

Dr. T. CANTOR presented some Scandinavian antiquities of copper and brass,—a knife, an arrow head, pincers and a key.

“They are from different Danish provinces, and were extracted by myself from sepulchral urns containing bones and ashes of the dead, which the heathen Scandinavii used to deposit in huge tumuli. Antiquarians date them about 400 of the Christian era. The key is similar to that used by the Chinese.”

The Rev. Dr. MILL presented two stone slabs for the museum, which had been last year brought to him from the west of India and the Red Sea by Captain ROCHE.

“No. 1 is an armorial shield, taken from the principal altar in a ruined Portuguese church on the top of Trombay hill, Salsette island, one of the first Portuguese settlements. The date of the slab was broken off on removal down the hill. The words were to the purport, “Glory to God, 1644.”

“The other stone was brought by an officer of the Indian Navy from the Red Sea; it was found in one of the numerous ruined cities on the Egyptian shore; it was supposed to be a grave-stone upwards of 300 years old.”—(See drawing and note in the present number.)

Mr. W. H. WATHEN forwarded on the part of Lieut. POSTANS, an account of the Jain temple at *Badrásir*, and the ruins of *Badranagarí* in the province of *Cutch*, with drawing of the image and plan of the temple.

Mr. T. WILKINSON brought to the Society's notice a translation of the elements of Euclid into Sanskrit in the time of *rājā SIWAI JAYA SINHI* of *Jaipur* in 1699, called the *Rekha ganita*.

[Will be published in next month's Journal.]

Colonel STACY drew attention to a coin lately procured by him from the Panjah, uniting the type of the Indo-Scythic series with that of the Indo-Musalmani's of *Kaikobád*.

It was with much regret announced to the meeting that Colonel STACY had been robbed of a great part of his collection of coins including the unique *Amyntas*, and all his *Bactrians*, and 60 gold *Gupta* coins of *Canonj*!

Mr. D. LISTON transmitted two servitude bonds granted by cultivators in the *Gorakhpur* district, shewing personal bondage to be there practised openly at the present day.

Read a letter from Lieutenant KITTOE, 6th Regt, forwarding two manuscript journals kept by himself on a march with his regiment to *Cuttaeh*, and then to the *Boad* and *Gumsur* country.

These Journals contain minute and beautifully executed drawings of all the temples and antiquities met with on his route, with all the information on every subject he was enabled to pick up. His visit to *Bhobaneswar* and to the *Khangiri* hills have formed the subject of separate memoirs.

Physical.

Mr. Secretary MANGLES presented on the part of the Right Honorable the Governor of Bengal, a copy of Dr. RICHARDSON'S journal of his late visit to the *Shan* frontier in *Moulmein*, in two parts.

Mr. JULES DES JARDINS presented 7th Report and Resumé of Meteorological observations made by the Natural History Society of the *Mauritius*.

Dr. W. BLAND gave a note on Mr. HODGSON'S description of the *Nipal* woodpeckers.

Colonel McLEOD brought to the meeting several more fragments of fossil bone from the fort boring now at 423 feet.

One a small caudal vertebra of a lacerta animal? the rest testulinous. The kankar pebbles and quartz and felspar gravel accompanying them are increasing in size and bear the appearance of having been rolled.

Mr. C. B. GREENLAW presented on the part of Mr. ALFRED BOND, Master Attendant at *Balasure*, a series of tide registers at *Butránghari* in full for the year, 1834.

Read a letter from Dr. T. CANTOR, presenting a catalogue of serpents and fish in the Society's museum.

Resolved that especial thanks be returned to Dr. CANTOR for the valuable service he has rendered to the Society in arranging and classifying these objects.

The Secretary proposed taking advantage of Dr. CANTOR'S departure for England by the *Perfect*, to request his kindness in conveying a case of the duplicates of the Society's collection of snakes for presentation to the museum of the Honorable Company.

He would also recommend that one of the elephants and rhinoceros' skulls should be entrusted to Dr. CANTOR with a view of presentation to any museum whence he may be able to obtain in exchange some osteological specimens for our museum, not procurable in India.

Dr. CANTOR had kindly undertaken to convey a series of our fluviatile shells to Professor VON DEM BUSCH of *Bremen* and other parcels for the continent.

These recommendations were adopted.

The Secretary obtained sanction for purchase of 31 objects of natural history prepared by M. MONTEIRO and varnished—at 31 rupees.

Mr. SHAW, 3rd officer of the *Ernaud* presented a tetradon, a remosa, and some insects from the Persian Gulf.

Dr. McCOSH presented the skeleton of a Tapir which he had commissioned from *Malacca*.

The skeleton had unfortunately been ruined by an unskilful hand—the whole animal having been chopped up butcher-wise to be packed in a cask—in spirits—but the head and some bones were uninjured.

Read the following letter from Lieut. THOMAS HUTTON, 37th N. I. dated Simla, 27th August and 4th September.

Simla, 27th August, 1837.

SIR,

At a time when the attention of the Scientific bodies of Europe, is turned to the valuable discoveries of our fossilists in the Sub-Himálayan ranges, it may not be thought impertinent in me, to suggest that the discovery made some years

since by the late Dr. GERARD in the *Spiti* valley, and other places in the interior of these mountains might advantageously be followed up, by farther and more complete research.

Little, save the existence of these fossil beds has hitherto been noted, and the rigorous climate in which they are found, renders it more than probable that few if any subsequent travellers will be inclined to venture into those inhospitable regions, where the Thermometer, in the month of October, stood, in the morning, (as noted in the Dr.'s memoranda), at 16°, 15°, and even 10°.

Through the liberality of Captain P. GERARD residing at *Simla*, I have had an opportunity of perusing the Dr.'s memoranda, and am of opinion that research in the localities he notes down, would give to science some valuable additional information on the subject of these interesting deposits of the antediluvian world.

Subsequent to Dr. GERARD's discovery,—and wholly dependent on that gentleman for his information,—M. JACQUEMONT I believe visited the valley of the *Spiti*,—but whether he succeeded in penetrating to the fossil locality, or was deterred by the rigours of the climate, is unknown.

Shall we, however, allow the riches of our dominions to be brought to light and reaped by Foreign Societies?

They send out travellers to glean in the cause of science, through every clime, while we alone, the richest nation of them all, sit idly by and watch their progress.

I had contemplated an expedition to *Spiti*, this year, but straitened circumstances and family affairs, have obliged me with reluctance to relinquish the undertaking.

Should the Society deem the Dr.'s discovery worthy of being followed up, I would humbly offer under their patronage to undertake the trip, the expences of which, if necessary, I would gladly share.

In those climates the best and I may say only season for successful research would be during the summer months, i. e. from May until the end of September or October, and I should calculate the monthly cost at about one hundred and fifty rupees (150 Rs.)

Dr. GERARD notes the bed of marine fossils, or solid shell rock to be no less than one mile in depth, while loose fossils of various species were lying about on the summits of the ridges at an altitude of 16,000 ft. above the sea.

He had, at the time of this discovery, no leisure to prosecute research, as the season was too far advanced, and his health too much impaired to admit of his exposing himself longer to the bitter cold which was fast setting in,—nor did the Dr.'s pursuits or knowledge of the subject permit his making the most of the discovery.

Other branches of the Natural History of these hills, might at the same time be pursued with advantage, and according to the Dr.'s memoranda, there are many objects of value and interest in this department to be met with.

Should the Society be inclined to lend a favorable ear to my suggestion, nothing would be requisite but the permission of the Governor General for my being appointed to the undertaking, and from the anxiety His Lordship has ever shown, to forward Scientific Research, little doubt need be entertained as to the result, if solicited to that effect by the Asiatic Society.

I have broached the subject thus early in order that every preparation may be made for the successful accomplishment of the undertaking.

I have the honor to be, &c. &c.

THOMAS HUTTON, Lt. 37th Regt. N. I.

To JAMES PRINSEP, Esq. Sec. As. Soc.

Resolved, that the Society feels much indebted to Lieut. HUTTON for his disinterested proposal, and will have great pleasure in furthering his plan for the thorough exploration of the *Spiti* valley, and the neighbouring regions of the *Himálaya*, by placing one thousand rupees at his disposal for this object, provided he is enabled to prosecute the journey; and on the conditions suggested by himself, that the objects of natural history recent and fossil collected in the trip shall be deposited in the Society's Museum.

Monsieur FONTANIER, French Consul at *Bussora*, forwarded under charge of Capt. EALES, Ship *John Adam*, various objects of natural history from the Persian Gulf.

1. Mineral specimens from the island of *Ormuz*. Shell concrete, or grès coquillier, ferruginous and selenitous sandstone and madreporite.

2. Zoophytes and snakes of several species from *Bussora*; also a curious *stellion* or *gako* (*hemidactylus tiktikia*) with a note description of them.

Mr. D. McLEOD presented a series of rock specimens from the *Sutpora* range commencing with *Seoni Chapara*—the specimens are numbered with reference to a map of the district accompanying.

Dr. McCLELLAND submitted a descriptive catalogue of the zoological specimens collected by himself in the late tour in Assam, together with copies of his ornithological drawings, of which the originals, about 130 in number, have been transmitted through Government to the Hon'ble Court of Directors.

The fossils presented by Mr. W. DAWE of the Delhi Canal Establishment had arrived and were much admired. The following is the list of them furnished by Mr. DAWE.

No. of Specimen.	Names of Specimens as supposed to be
1	A tortoise, (a very perfect specimen of <i>trionyx</i> .)
2	A fragment of humerus of Mastodon.
3	A ditto of tusk of ditto.
4	to 8 Fragments of jaws of the Mastodon.
9, 10	Vertebra of the Sivatherium.
11	ditto Mastodon.
12	Right lower jaw of the elephant } the lower maimed.
13	Left lower jaw of the elephant }
14	Fragment of the femur of the elephant.
15	Ditto horn of a deer.
16	Ditto horn of a buffalo.
17	Ditto horn of a bullock.
18	Ditto rib of the Mastodon.
19	Ditto upper jaw of the crocodile.
20	Ditto jaw of a small deer.
21, 22, 23	Ditto of bones not recognized.
24	Ditto lower half head of the hippopotamus, (very perfect
25	Ditto upper half head of the rhinoceros.
26	Ditto lower jaw of the bog.
27	Ditto ditto of the Sivatherium.
28	Ditto ditto of the bear*.
29	Ditto tusk of the hippopotamus.
30	Ditto ditto of the ditto.
31	A tooth of the crocodile.
32	A lower jaw of a shark (supposed to be.)
33	A fragment of the jaw of a horse.
34	A small box containing right half of lower jaw of the hippopotamus dissimilis (vide Journal, No. 53 and note page 293.)
35	A packet containing an assortment of shells.
36	A sample supposed to be a species of coal, with a portion of bitumen.
37, 38	Fragments of upper part of the head of ruminant.
39	Specimen of fossil wood.
40	Fragment lower jaw of small elephant.
41	Lower extremity of radius and ulna, carpal bones attached, of Mastodon.

* This jaw seems to belong to a new animal at least, it has not yet been identified.—ED.

Meteorological Register, kept at the Assay Office Calcutta, for the Month of October, 1837.

Day of the Month.	Observations at 10 A. M.										Observations at 4 P. M.					Register Ther- mometer extremes.			Rain.		Wind.		Weather.							
	Old Stand. Barometer at 32°.	New Stand. Barometer reduced.	Thermome- ter in air.	Depression of wet-bulb.	Do. by Les- sels Hygro.	Dew-point.	Hair Hygrom.	Central tension of vapour by Hygrom.	Do. by hair wet-bulb.	Do. by hair Hygrom.	Ditto by Dew-point.	Thermome- ter in air.	Depression of wet-bulb.	Do. by Les- sels Hygro.	Dew-point.	Hair Hygrom.	Central tension of vapour by Hygrom.	Do. by hair wet-bulb.	Do. by hair Hygrom.	Ditto by Dew-point.	Cold on roof. Heat in sun's rays on roof.	On the Ground.	At elevation 45 feet.	10 A. M.	4 P. M.	Forenoon.	Afternoon.			
1	29.836	29.790	85.6	7.2	6.6	75.0	86	70	72	29.694	66.639	89.7	10.7	9.6	73.0	79	60	57	52	47	75.6			N. E.	N. O.	cumuli fair.	cumuli. fine.			
2	7.95	7.49	86.9	6.4	7.3	88	87	73	72	29.612	92.6	13.2	11.3	70.5	76	52	47	78.2			78.2			N. E.	N. E.	do.	do.			
3	7.36	6.93	88.5	7.8	7.9	75.0	85	69	63	29.557	92.3	11.9	10.3	74.6	79	56	56	72.0			72.0			N. E.	N. E.	circum. fine.	fine.			
4	6.82	6.39	86.5	6.1	7.1	76.0	86	62	70	29.530	97.3	6.8	5.0	76.7	80	64	74	71.3			71.3			N. E.	N. E.	numb. cum.	threeding. rn.			
5	6.67	6.11	89.9	3.2	2.8	76.7	85	85	80	29.512	86.9	6.5	4.5	76.2	81	72	91	83	83	83	74.0			N. E.	N. E.	rn. overcast.	settled rain.			
6	6.60	6.03	86.0	5.4	3.5	78.2	91	77	80	29.501	86.9	6.2	2.2	77.0	81	72	76	74	74	74	0.04			N. E.	N. E.	hard rain.	scud, clearing.			
7	7.30	6.93	86.0	6.8	3.5	77.7	94	70	87	29.484	86.9	6.5	4.6	75.8	89	74	76	74	74	74	0.07			S. E.	S. S.	fair.	fine, hazy.			
8	6.25	6.04	85.9	3.4	4.8	77.7	91	77	80	29.462	88.9	10.1	8.8	76.0	92	61	63	68	68	68	75.0			S. W.	S. W.	s. cum. strat.	fine, clear.			
9	6.86	6.64	85.0	6.7	5.4	75.2	89	71	76	29.438	89.5	10.6	10.2	74.0	84	60	66	62	62	62	75.2			S. W.	S. W.	cum. fine.	fair.			
10	7.34	6.96	84.9	4.7	4.0	76.8	92	80	82	29.427	90.4	10.9	7.7	76.7	83	58	65	68	68	68	75.4			N. W.	N. W.	do	do			
11	8.25	7.71	86.2	6.0	5.3	76.0	90	75	78	29.412	89.8	11.0	8.8	75.3	81	57	61	63	63	63	76.5			N. W.	N. W.	circumuli.	fine.			
12	8.82	8.22	86.5	9.3	8.2	73.0	83	62	65	29.400	89.8	11.3	11.5	71.5	81	48	61	67	73.0				N. W.	N. W.	circumuli.	clear.				
13	9.18	8.72	86.7	8.7	8.0	71.5	83	65	65	29.392	90.2	11.6	7.0	73.0	74	40	57	57	59	66	69.0			N. W.	N. W.	clear.	do			
14	8.98	8.51	86.6	8.7	8.0	74.0	83	65	65	29.382	90.7	11.6	7.0	69.0	74	40	49	51	57	63	77.2			N. W.	N. W.	do	do			
15	8.87	8.38	86.5	7.9	6.9	74.7	86	67	48	29.372	89.9	11.5	13.2	67.8	72	41	46	49	49	51	77.2			N. W.	N. W.	do	do			
16	8.87	8.38	86.5	7.9	6.9	74.7	86	67	48	29.362	89.9	11.5	13.2	67.8	72	41	46	49	49	51	77.2			N. W.	N. W.	do	do			
17	9.11	8.64	84.7	13.1	11.7	68.8	73	47	52	29.352	87.6	17.4	13.3	69.0	71	40	43	46	46	49	76.0			N. E.	N. W.	do	do			
18	9.32	8.83	85.9	12.2	10.7	72.3	76	50	54	29.342	87.7	14.5	12.2	67.0	72	45	45	46	46	49	76.0			N. E.	N. W.	do	do			
19	30.020	29.832	85.2	11.6	10.3	64.0	77	51	51	29.332	87.7	14.5	12.2	67.0	72	45	45	46	46	49	76.0			N. E.	N. W.	do	do			
20	9.13	8.67	84.5	10.9	9.6	71.7	80	55	59	29.322	87.0	14.5	12.2	67.0	72	45	45	46	46	49	76.0			N. E.	N. W.	do	do			
21	9.53	9.07	84.0	5.4	4.5	74.0	91	75	80	29.312	88.2	11.7	9.5	71.0	80	55	59	56	56	56	73.0			N. E.	N. E.	do	do			
22	9.10	8.70	81.1	5.6	4.5	74.0	91	75	80	29.302	88.2	11.7	9.5	71.0	80	55	59	56	56	56	73.0			N. E.	N. E.	do	do			
23	9.33	8.89	81.0	4.9	5.2	74.2	93	74	83	29.292	87.6	12.0	6.9	5.1	73.6	89	72	73	74	72	72.0			N. W.	N. W.	do	do			
24	9.25	8.84	79.5	4.5	3.3	73.5	94	80	87	29.282	86.9	14.0	7.0	72.3	83	60	65	68	71	0	0.41			N. W.	N. W.	do	do			
25	9.04	8.61	80.7	7.2	6.0	71.0	90	72	78	29.272	84.8	14.0	7.0	72.3	83	60	65	68	71	0	1.28			N. W.	N. W.	do	do			
26	9.60	9.16	81.0	7.5	6.3	69.6	87	67	72	29.262	85.1	10.8	7.8	71.4	83	60	65	68	71	0	0.51			N. W.	N. W.	do	do			
27	9.56	9.17	81.0	7.5	6.3	69.6	87	67	72	29.252	85.1	10.8	7.8	71.4	83	60	65	68	71	0	0.41			N. W.	N. W.	do	do			
28	9.34	8.97	80.8	9.0	7.1	68.0	83	60	65	29.242	84.8	12.3	10.6	65.0	77	50	54	55	56	56	69.8			N. E.	N. E.	do	do			
29	9.68	9.18	81.0	11.3	10.5	64.5	78	51	56	29.232	84.7	12.9	12.0	63.0	74	47	49	53	53	53	69.8			N. E.	N. E.	do	do			
30	9.70	9.24	81.7	9.9	8.6	65.2	82	56	64	29.222	83.0	12.3	9.3	66.0	77	50	54	53	53	53	69.5			N. E.	N. E.	do	do			
31	9.42	8.98	80.2	9.6	8.2	66.5	82	57	63	29.212	83.2	11.4	8.5	65.0	70	53	53	53	53	53	69.5			N. E.	N. E.	do	do			
Mean	29.854	29.811	83.9	7.5	6.5	72.9	86	67	71	29.752	89.685	86.5	10.5	8.6	71.8	81	60	62	65	65	72.7								6.35	5.91

There was a storm in the bay on the 3rd, 6th which dismasted a few vessels. The rains this year unusually light, especially in the N. W. Provinces.



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